The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 29 DECEMBER, 1915. NUMBER 5.

"THE KING'S HIGHWAY."

CHAPTER 1.

Along Old Mission Trails.

BY MRS. J. P. WHITE, ALBIA, IOWA.

FOREWORD TO THE STUDY.

ANOTHER Mission Study book is before us. It is with keen pleasure that we open its pages. The fourteen years of the United Mission Study have meant much to the women of the churches throughout America.

There is no tie that binds the missionary women of the land so closely together as the United Mission Study course. Nothing has been so effective in unifying our efforts, broadening our sympathies and enlarging our horizon as this system of study. It has been a liberal education in itself. We have gone, in our imagination, all around the globe. We have delved into history, geography, theology, ethnology and sociology in our efforts to find out the needs of people all over the world and to discover how Christ meets the needs and satisfies every human heart.

Our new book, "The King's Highway," is written by Mrs. Helen Barrett Montgomery. There is one good rule for Mission Study in Women's Missionary Societies, that is, study everything Mrs. Montgomery writes.

This book is the story of progress in foreign mission lands. We cannot study any non-Christian land without seeing the dark back-ground of superstition, ignorance and sin, but thank God, gospel teaching has made a trail of light all around the world. Wherever the "King's Highway" is thrown up it is the "way of holiness."

It gives us a thrill of pleasure to know that thousands of women in other churches will be studying with us the chapter "Along Old Mission Trails." They will be learning for the first time perhaps of our workers, our institutions, our strategic position, our burdens and our needs. And thousands of women who have never been interested in Egypt will become so interested that they will join the increasing band of intercessors who are praying for the time when "The Egyptians shall know the Lord."

The changes that are taking place today all over the world are bewildering. So rapid are these that we have difficulty in keeping them in mind. Egypt gives us an example. When our text-book was

written Abbas Hilmy was Khedive of Egypt. Now Hussein Kemal is Sultan of Egypt. The religious life and thought of the people are changing also. The whole attitude of Egypt might be characterized by one word, "Awakening."

Our messages this month come from the pens of workers who are face to face with the problems of the evangelization of Egypt. As we study these pages let us seek to understand these problems in order that we may enter into fellowship with our missionaries "in furtherance of the gospel" in the Valley of the Nile.

THE AWAKENING AMONG MOHAMMEDANS.

By Rev. R. W. Caldwell, Cairo, Egypt.

In these days when we know so little of the future—even less than we used to think we knew, it is useless to prophesy much as to what is about to be in Islam. And yet we were never more certain than now that the future of Islam is to be very different from the past. When such enormous upheavels are taking place, these millions who have so long been fixed and solid are disturbed too.

This is an appropriate time for Christians interested in Missions to Moslem lands to stop, look and listen to catch the trend of present day Islam.

We can safely say that a great awakening has been taking place in the Moslem world and, as we have always been told to expect, it has been brought about by forces from without rather than by forces from within. And no doubt Christian missions have had much to do in this part of the world with preparing for this present time and we hope will have a great influence in swinging the weight of Islam to a new plane in the coming years.

It seems to me that the awakening among Mohammedans follows various lines. Mohammedans are awakening to the fact that they are not World rulers today. They have seen the decline of their temporal power and it has been a bitter experience for many who had high ambitions to be obliged to sit and see hope after hope dashed in pieces. Last

THREE GENERATIONS OF CHRISTIAN TRAINING.

Sitt Sufsuf, daughter and grand daughter. Sitt Sufsuf entered the school during the first month of the opening of the Pressly Memorial Institute at Assiut.

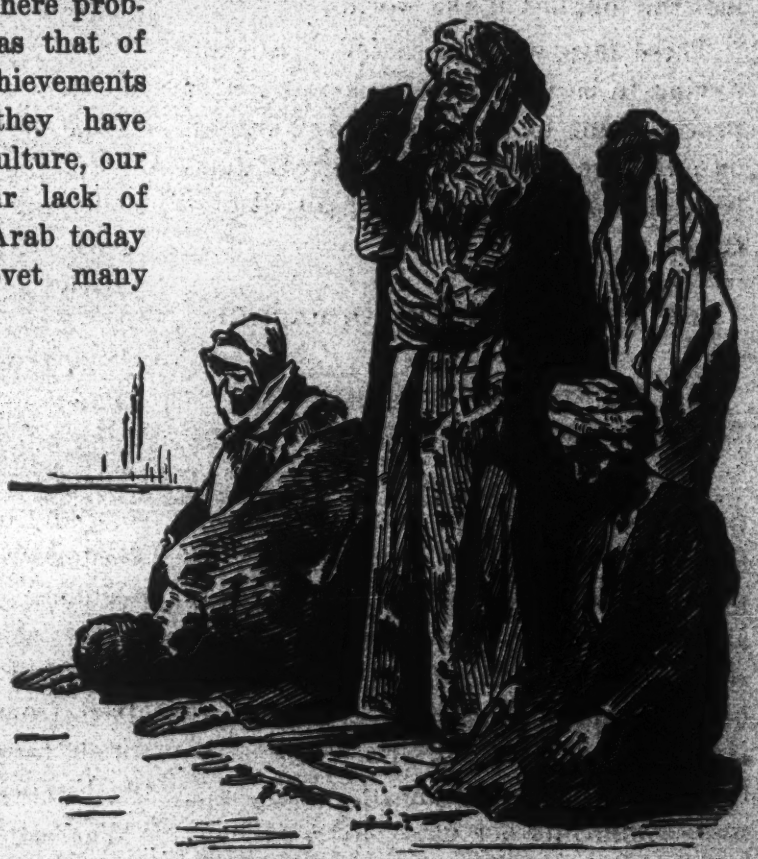
year I heard it stated that no nation in Europe had power to declare war without first applying to Constantinople for permission to do so. It was commonly believed that most Christian governments only existed by leave of the Turkish Empire. These ideas are surely passing away. They have seen huge trained armies with preparations never before heard of and the scientific side of war with all its surprises. No doubt there are many today who are convinced

that the political power of Islam is doomed forever.

Then, there is the awakening to the conviction that civilization and culture are to be sought among the Christians of the West. Very few really hold that this war is a product of Christianity or a result of its teachings which are known to be primarily for peace. There probably never was such pride as that of Arabs of their race and achievements and traditions and how they have despised us for our lack of culture, our haste, our impiety, and our lack of politeness, but where is the Arab today who does not actually covet many Western ways?

How often we have heard such remarks as, "How ever did you learn English without the medium of Arabic?" Or, "Why is it that you from the West do everything wrong and backwards?" But now there are abundant evidences that Mohammedans are looking to the Christian world with a desire to learn new ways. They adopt our ways far more than we do theirs. The Arabic word for civilization comes from the same root as city, but it is evident now that it is not in the massing of people together that real culture is to be gained.

Then there is the awakening among Mohammedans to the fact of the inadequacy of Islam as a religious system. When the Koran is viewed as a rule of faith it falls farthest short. Even some who thought Islam once filled a place in the world now hold that it is out of date, and cannot be reformed without ceasing to be Islam. It stands in striking contrast to our religion which among other things is famed for being adaptable. Christianity is at home in all the world and people of every race, age, or clime gather under the banner of the cross. There is no evidence that the prophet of Arabia had in mind the ends of the earth when he founded his religion.



MOSLEMS AT PRAYER.

Islam is so bound to the Arabic language as to limit its strength to the Arabic speaking part of the world.

There are evident signs of the weakening grip of Islam. There were thousands of Mohammedans who last month did not observe the month of fasting. One might live a long time in such cities as Cairo or Alexandria without seeing a Moslem pray nowadays.

In most mission countries the converts to Christianity come from the outer classes but there are signs of Islam weakening first from within. In this case the

disintegration may be taking place from the center first.

I asked a Moslem sheikh what was the benefit of their prayer if it did not influence God and the reply was that it is good exercise for the body at least. The One Who said, "Come unto Me and I will give you rest," is the One Who has met the longing of the world.

These days, when Christianity is again having to be vindicated as a religion of peace, ought to be days of preparation on our part for taking over great numbers of these people in the not distant future.

THE AWAKENING WOMANHOOD OF EGYPT.

By Alba B. Atchison,
Teacher in the Girls' College, Cairo, Egypt.

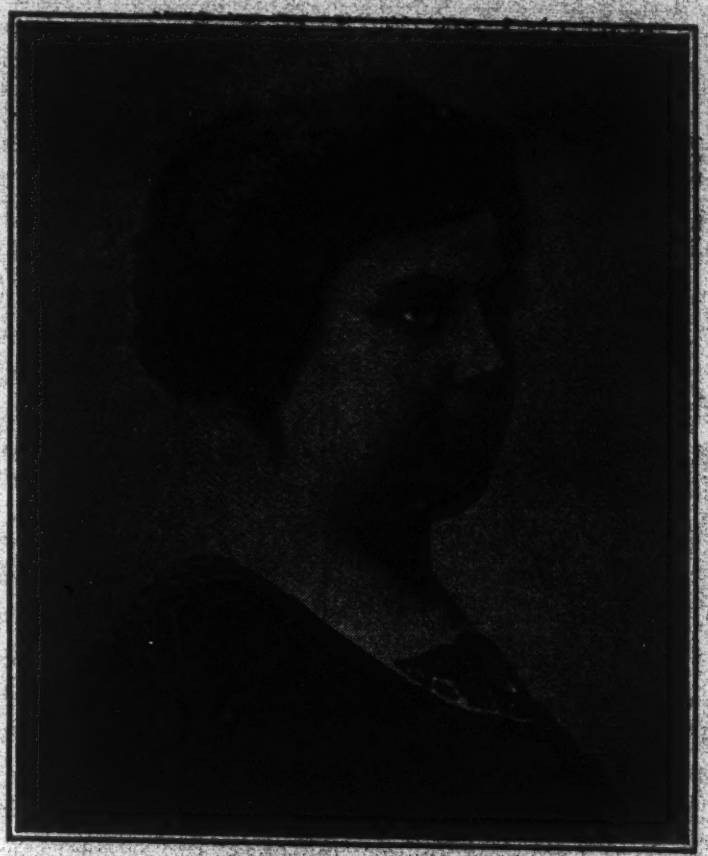
With Ruskin, "We could go back into the mythical teaching of the most ancient times, and show you how the great people, by one of whose princesses it was appointed that the lawgiver of all the earth should be educated, rather than by his own kindred—how that great Egyptian people, wisest then of nations, gave to their spirit of Wisdom the form of a woman and into her hand, for a symbol, the weaver's shuttle and how the name and form of that spirit, adopted, believed and obeyed by the Greeks, became that Athena of the olive-helm and cloudy shield, to whose faith you owe, down to the present, whatever you hold most precious in art, in literature or in types of national virtue."

But those days and the present have little connection, for centuries have intervened, whose poetical records pay tribute to women whose lives have been spent in seclusion and idleness and "whose glory was in nothing but necklaces and bracelets."

During the last few years the Egyptian nation has been aroused to its backwardness in the condition of its women and consequently its home life by comparison, not with the Egypt of ancient days but with the western civilization of the foreigner in Egypt, or in his own land, especially Europe. British occupation, the education of young men abroad and even the few missionaries' homes have each contributed its share of influence.

The daily press considers the solution of this problem of home life in Egypt of such importance that it ranks in popularity with the problems of the great nations and the war telegrams. Only a few days ago the following appeared in a native paper: "The Egyptian has no 'home,' no matter how many buildings he may possess, but every European has a home, even if it be only a shed, in the company of his wife and children. The Westerner comes from his work to his residence and mixes himself with his family, sharing their pleasures and sorrows, and he scarcely finds happiness apart from them or enjoys anything in which they do not share. When will the Egyptian have a family life?"

The sad phase of the question is the blinded view of the Mohammedan in thinking that the matter hinges so largely on the social freedom of women gained by merely discarding the veil. In fact, the veil has already become so thin that the wearing of it by the well-to-do classes in the cities is scarcely more than form. Such exciting articles have appeared expressing the pros and cons concerning the Moslem veil that some newspapers have refused to print any more of them. A new paper sprang into existence this year merely to oppose the movement toward such freedom and it has endeavored to prove that liberty leads women into dangerous paths only.



MRS. HIND AMMOUN.

The first woman to take the course at the Cairo Girls' College. Author of The Egyptian History. Taught two and one half years in the college. Died very suddenly in August, 1914.

She came of educated parentage, her father being a rather wealthy, influential lawyer with the title of Bey. She graduated from the Cairo Girls' Boarding School while she was quite young and soon after her graduation was married. She lost her husband a little over a year after, and she was left with a little baby girl to care for. Her keen, wide awake mind thirsted for more knowledge and as soon as the college course of study was mapped out she asked to take it and entered upon it with great zest. She was thus the first to commend higher education for women to this part of the East.

—Extract from "Our Sisters in Egypt" Report, 1915.

The two lines taken up by the press have been—

1. Educate the girl and give her freedom.

2. Educate to a limited degree, but do not give her social freedom.

Many of these articles have been contributed by women, largely those educated in the government schools, but the men have not kept silence, nor have they been willing to grant these women the "last word." Too often the real womanly traits are overlooked by all of these writers and as in the case of the editress of a little paper who sent condolences from herself, her school friends and the women of Egypt in general, to one of the ministers of the Sultan's cabinet, upon the occasion of attempted assassination, the craving is for a display of public honor.

Sensible women of high ideals desire freedom but of the kind which is founded on a good, moral basis and they see that anything short of this would be ruinous. The Koran does not provide it, hence, the Moslem fails to find the solution within her own religion. It is a

striking fact that a Moslem sheikh, a former teacher of Arabic Rhetoric and Literature in our Cairo Girls' College, when commenting on the current day literature, remarked that he personally would approve of the putting aside of the veil if there were proportionately as many pure minded Moslem men as forty out of the entire population of Cairo, or he added, even ten, which is not the case. This same man, like a number of others of his co-religionists, in defense of his act in placing his daughters in a mission school, says that he is more prepared to see his girls Christians than lacking in morals and fighting for social liberty.

Perhaps a word of testimony from a Western woman, engaged for two years in training teachers in a Christless system of education in Egypt, will help to make clear to those who like herself, had been accustomed to a non-sectarian public school system, how that after all "other foundation can no man lay than is laid which is Jesus Christ" in education for true womanhood and that from only those women's hearts where Christ is enthroned come the issues of a pure life. This is her conclusion upon comparing results. "The letters which I get from my girls differ much in quality and content from those which you missionaries get. It's a bit staggering to realize that all one's work has been pure waste."

The girls in our mission schools receiving training in Christian character have a very decided responsibility resting upon them in counteracting shallowness which is the output of those educational systems where the teaching of Christ is omitted. And it is gratifying to find these young women, as they take their respective places in home and community, in schools and in hospitals bearing their responsibility so nobly. An increasing number share in the evangelization and leavening of Egypt, as teachers, attaining a higher degree of efficiency; as Bible women, often at considerable sacrifice; as nurses, a new field just opening up, but rapidly gaining popularity in these days of Red Cross activity; as active members of the newly organized Arabic branch of the Y. W. C. A. and in other phases of work of more or less obscure character which the Christian young woman finds at hand to do.

The girls, themselves, are becoming more and more ambitious to be so equipped as to fill places of usefulness along with other women and are not so easily contented with the elementary principles of simply reading and letter writing only. They have oftentimes to overcome the prejudices of ignorant mothers and conservative fathers who may yet think in terms of a few years ago when a girl's years of schooling were few indeed and it was a disgrace to the family if any one of its women folk earned money by teaching or other vocations. The brothers generally sympathize with their sisters and can often be counted on to assist in breaking down the unreasonable barriers of custom.

A recent graduate from the preparatory department of the Girls' College is an example in persistency in securing an education. Having been left motherless as a child, she was kept at home by her father who saw no use in educating a girl to merely keep house. And it was not until the stepmother's daughter was of school age that Liza mustered her forces—some sympathizing relatives who rallied to her side—and secured the father's permission to go to school. Being a big girl among little ones did not discourage her, for she was earnestly seeking knowledge, and it was such a

golden opportunity. Never satisfied with knowing facts bereft of the reasons why, she studied her Bible in the same thorough way and developed into a beautiful Christian character. Each year threatened to be the last, but Liza reasoned that the Lord had for her the unfolding of still other truths which it seemed could only come through her Bible teaching at school, and so she prayed on that her father be made willing until she complete the preparatory course, which she did at a quite mature age. She is now an energetic leader wherever she finds an outlet possible to her.

At the third commencement of the Girls' College in Cairo last May, two native Egyptian girls took their places beside four other girls of foreign parentage who have been reared in Egypt, and they are just such womanly, modest, unassuming and capable girls as any community might well be proud to claim as their first representatives to merit this distinction. These two are of Coptic origin, and of the three Egyptians in the next class of seven, one is of Moslem parentage. So the way is being opened up not only to those who have received the rudiments in our own schools, but also to Moslem girls who come, a few each year, from the Government Schools to find a curriculum worked out on different proportions and time set apart to daily dividing the word of truth. The Sabbath program of voluntary service, of one of the Egyptian graduates of last Spring may be suggestive of results. In addition to the regular services, she volunteered to teach in the Sabbath School of a benevolent Coptic school under the control of an earnest Protestant lady, in the

GRADUATES OF THE AMERICAN MISSION GIRLS' COLLEGE, CAIRO, EGYPT, 1913

morning; and in the afternoon she visited the home of a blind woman and her family to read the Bible and pray with her.

Those in charge of our other schools in Egypt might easily cite numbers of girls who having come under their influence, have become powers in their communities, as well as in home and church. And with some of these who have been recorded in various mission reports you may be familiar. Such women can well be trusted with liberty and because of their discretion and their unselfish ministries they are little concerned about the newspaper discussion of woman's position, for they have found a more glorious interpretation of woman's sphere.

In the Arabic language, the moon is masculine and the sun feminine. One of the old poets says: "Making the moon masculine does not honor it. And making the sun feminine does not dishonor it."

But whether or not the natural sun is to be honored by its classification does not so much concern us as whether the Sun of Righteousness is to be given due honor by the womanhood of Egypt—whether these "King's daughters are all glorious within" prepared to "enter into the King's palace."

THE ATTITUDE OF THE EGYPTIAN CHURCH TOWARD HER MISSIONARY TASK.

By Rev. R. W. Walker.

The early missionaries saw clearly the the greatest obstacle to evangelistic work among Moslems was the presence of a corrupt and ignorant Coptic church. As Moslems frequently said, "Do you think for a moment that we would change our religion and become one of those despicable Copts?" It is no wonder that, with their absolute ignorance of the Bible, they saw nothing to attract them to Christianity, when the only marks that distinguished a "Christian was the eating of swine's flesh and drunkenness."

The rise of the Protestant church, however, has presented a new type of Christianity to the Moslem. He is confronted by a new type of Christian who places a Bible in his hands and invites him to "search the Scriptures." He is urged not to despise Christianity because of the faults and weaknesses of Christians, but to get back to the source and "Behold the Man" in all the beauty and perfection of His character. This is the task before the church of Egypt, and we rejoice that she is beginning to get a new and broader vision of the work before her.

It is true that the church has been slow to undertake this task. After half a century of missionary work the church had hardly touched the Mohammedan problem. Often when the missionary approached a group of Moslems to ask them to come to the meeting, his guide would whisper in astonishment, "Why, they are Moslems," as though it would be improper to invite them to church. Pastors and sessions were reluctant to receive converted Moslems into church membership, even where a good profession was made. Now, however, many of the pastors invite Moslems to attend preaching service. One pastor reports having baptised two Moslems, and says that they were led to know the truth through the efforts of a humble member of the church. Another pastor tells of having baptised two Moslems and tells also of the terrible persecution which they endured for the sake of Christ. In one case a miracle of grace appears in the fact that the relatives, after they had

tried every means in their power to coax or threaten the new convert, to induce him to return to Islam, gave up and allowed him to live with them as one of the family. In another town a humble Christian was used of God to lead a Moslem, very much his superior in education, to know the Saviour. Of the church in Upper Egypt, Rev. W. H. Reed says, "The influence of the Evangelical Church on Mohammedan thought and life in Upper Egypt is remarkable. The church members have been living among the Moslems as neighbors, having fellowship with them in business, daily life and conversation, and in countless ways are holding up before them Christian principles and ideals."

Another encouraging feature is the increase in the number of volunteer workers. Several Christian Endeavor societies have bands of volunteer workers who hold meetings, distribute Bibles and tracts, and engage in personal work among their neighbors. The remarkable interest shown by the women of Assuit has already been noted, and is encouraging in showing what the grace of God can do even in the hearts of those accustomed to wealth and luxury.

These are only a few indications of what will happen when every member of the church obeys the command, "Let him that heareth say, Come." Jesus is saying to the church in Egypt as He said to the church of Philadelphia, "Behold I set before you an open door." It is the door to the Moslem heart. May she not be disobedient to the heavenly vision.

NEW METHODS FOR NEW CONDITIONS.

By Miss Minnehaha Finney, Tanta, Egypt.

New conditions have been pressing rapidly upon us in Egypt these days. The past year has stood out as a most eventful one for Egypt and emphasizes the fact that new conditions are upon us in very fact.

The proclamation of the Protectorate of Great Britian was the signal of the beginning of a new era in Egypt's history. Time will tell the trend of the new era, but already we feel that a new responsibility is laid upon us because of evidences of an openness and responsiveness to the Gospel message such as has not been the case before. True there is much timidity on the part of those who would come out and accept Christ but there is in general a different attitude towards Christianity which we believe is very significant. This terrible war which is shaking all nations will profoundly affect the Moslem World. We must be prepared for advance as soon as war is over.

Already we have begun to prepare for this advance in making it possible to have specially trained workers. The *Cairo Study Center* with its lectures on Islam and kindred subjects and its special course of study for Arabic is already in full swing. Special attention is given to the study of Colloquial Arabic. Mr. Gairdner reports as follows:

"The novel plan which was started in January of last year, of teaching colloquial Arabic first and postponing the study of the classical until after at least six months, has met with complete success. The phonetic-conversational method which has been followed by the colloquial, and the apparatus which has been used in teaching this subject, have also proved very successful.

"The following features may be noted:

1. The phonetics of Egyptian colloquial and classical Arabic have proved to be fundamentally the same, so that from this point of view it is perfectly feasible to begin with colloquial.

2. The colloquial grammar has been found to be almost as regular as the classical and to be well fitted for initial study.

3. The existing aids to the acquisition of the colloquial, and this supplementary ones written by me specially for C. S. C. students, are all in the Roman character: the evil results, however, which have been feared and freely predicted, have not come about, as diacritic signs and careful teaching obviate this. On the contrary, the use of the two sets of characters was found to be an advantage when the study of the classical was begun, as this proved a pictorial help towards keeping two sets of similar forms distinct in the mind.

"The following results are normally obtained by the present methods:—

1. The students very soon learn to understand what is said to them, and are quick to use what they know in talking with Orientals.

2. (a). At five or six months they give a brief address to a group of men or women after *three weeks'* notice for preparation; (b) at twelve months they give an address after four days' notice for preparation; (c) at eighteen months they give an address unaided after a day's notice for preparation. These are the examination tests, which means that in the case of (b) and (c) they have been doing this for some time before the period mentioned.

3. After only six months at the classical they acquire a clear and correct style in reading and pass searching tests on the accidence of both grammars without confusing the forms.

"This is as far as the experiment has reached. It remains to be seen what will be the effect of this method in regard to the oral use of classical in addresses and sermons. This is, however, an accomplishment which is needed by hardly any other than ordained men, and for this more time is needed to complete the experiment. More generally important is facility and accuracy in the private reading of Arabic Books for study and general reading, and capacity for writing Arabic letters, etc. It is still too early to pronounce on these points, but it may be said that the omens are decidedly favorable."

New ways of reaching the people are also being developed. The tried out Nile Boat is as popular as ever. Already we have two, the *"Ibis"* which has been busy for half a century in the Nile of Upper Egypt and the *"Allegheny"* which is just beginning to be known in the broad and populous Delta. We need more of this sort of equipment for Evangelism.

Evangelism by Steam is the latest and we are glad to report that the Mission Private Car of the Egyptian Delta Light Way Railway is proving a very real success. Mr. Coventry tells about it as follows:

*EVANGELISM BY STEAM.

The American Mission Private Railway Car on the Egyptian Delta Light Railways.

Thanks to the Officials and others of the Egyptian Delta Light Railways, and to friends of the Mission work in Egypt, the American Mission has secured a private railway car to be run on the lines of the Delta Light Railways in Egypt.

*See article and illustrations of Railway Evangelism, on page 173, October, 1915, Women's Missionary Magazine.

The car is small, being about thirty feet long by six feet wide (30x6), but with all its smallness it has two bedrooms, dining room, bath and kitchen. It will accommodate four persons very comfortably, provided they are willing to adjust themselves to the close quarters, and do not object to having their front lawn and backyard used as a freight yard. Sometimes we are fortunate enough to be located in an open spot where we can get the breezes that blow across the wheat and clover, but there are times when we have been surrounded by freight cars and locomotives.

We have visited some towns where we have mission work of some kind already, but we have visited some places where there is no mission work of any kind, and at least two places we have visited it is quite probable that there has never been a religious meeting conducted in them. One town we have visited, when Miss Finney was with us and where she held, in all probability, the first meeting for women that has ever been held in the town, there was an attendance of women and girls of seventy-eight.

The house-to-house visits have done a great deal to make the general meetings popular. We find that when we meet the people in their homes they are more ready to come to the meetings that are held in the evenings.

In the house-to-house visits we often find some of the neighbors come in, and the number of people we meet in this way during the day is often considerable.

We have distributed a good many tracts among the people, and we find that they are ready to accept those that contain the Scriptures, such as the sermon on the mount and the third chapter of St. John. The Sabbath School Lesson leaflets are among the best tracts we can distribute, as they not only have the Scripture, but also have the explanation of the lesson.

We find that when we read to the people the simple Gospel that they are quite ready to accept it. In one town where we met about twenty Mohammedans one day and read the Gospel to them for about an hour, when we went back the next day we found about thirty-five, and spent another hour with them.

From our experience so far we have found that the simple gospel is the most acceptable and the most effectual way of carrying on evangelistic work. I only wish we had more tracts with just selections from the gospels, but unfortunately tracts of this nature are too few.

The distribution of literature is a time-honored method of mission work. The only difficulty is, we have not had enough literature to distribute. In order to increase the output of Christian literature the *Nile Mission Press* was established about ten years ago.

1. It is the one Press in all Egypt that scatters literature over the whole Mohammedan world.

2. Because in the Mission Field multitudes of scholars, hungry for literature, are being turned out. A new generation of readers in the Mohammedan world, five and one half millions strong, is being raised up.

3. The Nile Mission Press is an armoury for our spiritual warfare. In Missionary warfare we have no stronger enemy, no more defined foe, than Islam.

4. The Nile Mission Press is also a Store—and Power-house for the Native Church. Every Moslem reader has access to a large literature. He can select his Commentaries, purchase them cheaply, and read what the Koran

means. A very meagre library is available for the Native Christians.

5. Because of the time in which we are living. The new Protectorate in Egypt, the Near East, a door flung wide open by God Himself as a result of the war, call for the entrance of Christian literature.

SUGGESTIONS FOR BIBLE READING.

Egypt a Bible Land. Mentioned more than 700 times in the Bible.

God's Ancient Church sheltered in Egypt. Exodus 42:1-3.

God led His people there. Exodus 46:1-4.

He led them out. 1 Samuel 10:18. Psalm 81:10.

Christ sheltered in Egypt. Matt. 2:13-15.

Prophecy concerning this. Hosea 11:1.

Prophecies against Egypt because of idolatry. Isa. 19:1, 3-4. Jer. 46:19, 24-25. Ezek. 29:9-10, 15. Ezek. 30:13.

A glorious prophecy, which our church is helping to fulfill. Isa. 19: 19-25.

QUESTIONS AND SUGGESTIONS.

To Test Your Memory.

1. What three institutions in Egypt have recently celebrated their fiftieth anniversaries?

2. Who was the founder of Assiut College? Which is the largest college of our church?

3. In which college is the largest Student Volunteer Band?

4. What is the work of the Nile Mission Press?

5. Who is the oldest missionary on the continent of Africa?

6. What missionary in Cairo is a recognized authority on Mohammedan problems?

TO HELP YOU THINK.

1. Is the missionary force in Egypt strong enough?

2. What do you consider the most pressing need in Egypt?

3. What one agency do you think will be most effective in winning the Mohammedans to Christ?

4. If the twelve thousand members of the Church in Egypt were filled with Power and with Apostolic zeal, could they evangelize Egypt?

5. Apply this test to the church in America.

6. What dangers surround the "New Woman" in Egypt?

TO HELP YOU BUILD YOUR MONUMENT.

Instead of a marble shaft, how would you like for a monument—

The top story of Tanta Hospital?

Another Nile Boat for Upper Egypt?

A Chair in Assiut College?

An addition to the Cairo College for Girls?

A permanent scholarship in Pressley Memorial Institute?

An endowed bed in Assiut Hospital?

A Training School for Bible Women in Zakazik?

An Orphan?

An Evangelist?

A Missionary?

A Bible Woman?

For plans and specifications apply to the Board of Foreign Missions or to the Women's Board.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

UNITED HOME MISSION STUDY COURSE.

Subject: Home Missions in Action.

IN SIX CHAPTERS.

By Mrs. T. C. Atchison, Lawrence, Mass.

CHAPTER 1.

HOME MISSIONS is defined in our text-book as the outreaching of the Christian church in America to those peoples and places in our land beyond the immediate environs of the local church. As members of United Presbyterian Missionary Societies, we naturally think of Home Missions as the agency through which we reach the Indians, the Mountain people, the neglected fields in our cities, the foreign speaking people in the home-land, and other places where the door of opportunity has opened to our own beloved Zion. If we are to follow the line of thought suggested by the author of "Home Missions in Action," we must get a wider vision, not only as to geographical lines, but of Home Missions in relation to the vital concerns and needs of the nation, and the obligations imposed by the present era. We must recognize the power of Home Missions to ameliorate conditions and to influence the forces which make for the weal or woe of the nation. We must note the evangelizing and restoring power of the message carried by our mission workers to all peoples and races within our national boundaries. We must observe the power of Christian education as given in Mission Schools and by Mission Teachers to uplift, refine and redeem the entire life and being. We must look beyond the immediate influence of the Mission Church and behold the benefits accruing therefrom to the human family, as industrial schools, nurses, medical missionaries and other humanitarian agencies follow in the wake of the Home Mission Church. We must see the words "Opportunity" and "Need" as the great tide of immigration comes rushing into our very doors to be cleansed and purified by the Word of Life, if these be made fit subjects for righteous living in the land of their adoption, and message bearers, later, to the land from whence they came. We must not fail to catch the new vision of the breadth of our commission and the necessity of preparedness for our holy warfare, since the key to efficient service is to see clearly and then to act in absolute obedience to the revelation given. For missionary operations, the home-land is constantly a growing field; for missionary conquest, a *world-wide* force. It has been aptly said that we have been so slow in going into all the world that God is bringing all the world to us, and in mere self-preservation we *must* do something.

Once America was small and homogeneous and Christian ideals were naturally accepted; now it is large and complex, flooded with people who have turned away from a travesty of religion, with others who are bringing in a false religion, and the worship of Mammon, and false prophets innumerable are within our boundaries. It has been said, "America is the smelting caldron into which the silver and gold of many nationalities is being melted to run into the molds of God's purpose." But it is for the Christian church to determine whether there shall come forth from the crucible a beautiful crystal or an ugly lustreless stone.

The scope of Home Missions is as

world-wide as the different nationalities that come under the influence of the Church of Christ in America. Every year many of those who come to our shores return to their native land, and already many a little Sabbath School has sprung up in Italy, Hungary, or elsewhere because of the returned traveler who learned to know the Savior while in this country. Fung Yuet Mow, a Chinese missionary in New York, tells of a missionary conference which he attended in Canton. There were fifty native Chinese missionaries present and half of them were converted in America and returned home to seek the conversion of their own people. Everywhere he met the influence of Chinese who found Christ in this country.

Through immigration our land has become the greatest mission field on the globe. The old psalm which we love to sing: "All people that on earth do dwell" comes to us with a richness of inspiration not hitherto recognized, when we behold in our midst the representatives of all the nations of the earth. The wide scope of Home Missions is nowhere more forcibly impressed than in the consideration of the opportunities presented. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading knowledge of the truth among his kindred and tribe. In the words of H. B. Grose: "God has set for American Protestant Christianity the gigantic task of the ages, the home-foreign-mission task, nothing less than the assimilation of all these foreign peoples into a common Americanism, so that they shall form a composite American nation—Christian, united, free and great."

The new field of Social Service has so forcibly appealed to the Christian church that Home Missions cannot longer turn a deaf ear to the demands in this direction. Our own General Assembly, ever alert to the needs of the hour, has transferred the work of the Committee of Social Service and Industrial Conditions, to the Board of Home Missions, and it has been made a separate department, the object being "to emphasize the importance of the internal and community application of the Gospel of Jesus Christ."

The Christian press is laden today with articles on this subject. Many books have been and are being written on this timely theme, the trend of thought being that the church has failed to exercise that commanding influence in the redemption of society and the forming of social conditions which should have accompanied the preaching of individual salvation. While recognizing the Church of Christ as the greatest power and blessing on earth to the human family, attention is called to

THE PURITANS PREACHING THE GOSPEL.

its failure to use the influence it might have exerted along the lines of the economic and the legislative for the bettering of environments and the redeeming of society from existing evils. Some of our readers may not agree with either the presentment of the case, or the conclusions of the writers, but no missionary worker can afford to remain unacquainted with the new literature that is so vitally affecting the thought of the church as well as the people outside her ranks, and that will have so great an influence in shaping the attitude of Christianity toward social problems. Dr. John R. Mott phrases this new conception of Home Mission work as "the wholeness of the task." With a view toward the accomplishment of results along this line, there has been a steady trend toward a combination of the forces of Protestantism, a searching after the things we have in common, a development of the interdenominational spirit, a getting together, in order to cope more successfully with the disturbing problems of the day and to be able to meet the demands upon the Church of Christ, in bringing the unsaved of our land under the power of the Gospel. The scope of Home Missions cannot be measured by a finite hand, but this we know: To all that is noblest, highest and best in our national life, this agency of the church has given in large measure, and the future gives promise of a much wider domain and the accomplishment of more Herculean tasks for the kingdom of our Lord.

A BACKWARD GLANCE.

"Recognizing that growth, organization, and development are all functions of time, we must necessarily take a review of the background of the past if we are to enter into the fullest understanding of the present place and influence of Home Missions in our national life." The story of the United States is different from that of any other great nation in that its present people have occupied its soil only about three hundred years. They did not come, as the Franks in France, or the Norsemen in Russia and England, a few conquerors to blend with and degenerate among a more numerous and ancient subject people. Instead, the choice of all that were ablest, more earnest, most daring, most conquering among the European races, came here to stand alone.

In the words of Lieutenant-Governor Stoughton, "God sifted a whole nation that He might send choice grain into this wilderness." They were men and women to be proud of—those ancestors of ours—and it is with special and eager interest we read the history of those early days, and trace with proud hearts

"BUILDING THE LOG CABIN."

the steps by which our land has risen to its present eminence. It is only by understanding the past that we can understand the future and learn each of us to do her little part in pushing forward a work that has exerted so powerful an influence upon the ideals and standards of life on this continent. We must be blind indeed, if we fail to see God's hand in the history of our nation. In the discovery, conquests, and early settlements of America, in the growth of her territory, her geographical position, and her political relation to the world, the guiding providence and fixed purpose of God cannot be overlooked.

As the story goes, one hundred and two Puritans sail across the ocean on the "Mayflower" and in New England find a home where they can serve God according to the dictates of their conscience. Persecution in England being continued, men cross the Atlantic to join the Pilgrim Fathers in a land where religion and liberty find a sure home. In ten years twenty thousand persecuted Englishmen find a refuge in that Western land. A Protestant colony is formed by sturdy, resolute men; not only were they religious men, but they were the noblest class of emigrants who ever left the shore of any land, and in that new land God's church prospered, and today Protestant America is the result of men flying from one land to another for liberty to serve God. He guided the "Mayflower" across the sea, and watched over the infant colony and founded His church on free American soil. Why did God let this country be settled by men and women who knew their Bible, who had strong convictions about personal liberty and liberty of conscience and duty, for which they were ready to die, for which they often did die? We like to apply to the nation they founded those words of Peter: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may *show forth the excellencies of Him* Who called you out of darkness into His marvelous light."

Faithful and true were those early settlers to the commission and the national clay in the hands of those early potters was surely given a religious impress. The Christian religion was recognized in nearly every document conveying authority to discoverers, explorers, and settlers in this new world. The Bible exerted a tremendous influence. It was not only a religious guide, but was for a time their only literature. Charles L. White, in "The Church at Work" describes their characteristics in the following words: "The first to arrive succeeded not so much because of what they brought as because of what they were. It was their character that counted. Their courage could not be crushed. If harvest failed, their hearts did not falter. If disease laid low their leaders, fresh determination came to those who were left. Their intensity was the ax that cut away the underbrush; their zeal was the fire that burned it. They met all foes face forward. They understood each other, knew their hearts and grasped much of God's plan. In most cases the settlers were persons of high purpose, anxious to find in the new world an open door to religious freedom, and to personal initiative. What did they bring with them? They reached a strange shore with an ax, a saw, a hammer, a gun, the Bible, a conscience, and high thoughts. They established simple houses, started necessary schools, erected plain commodious churches, and by means of these three agencies small groups of brave people,

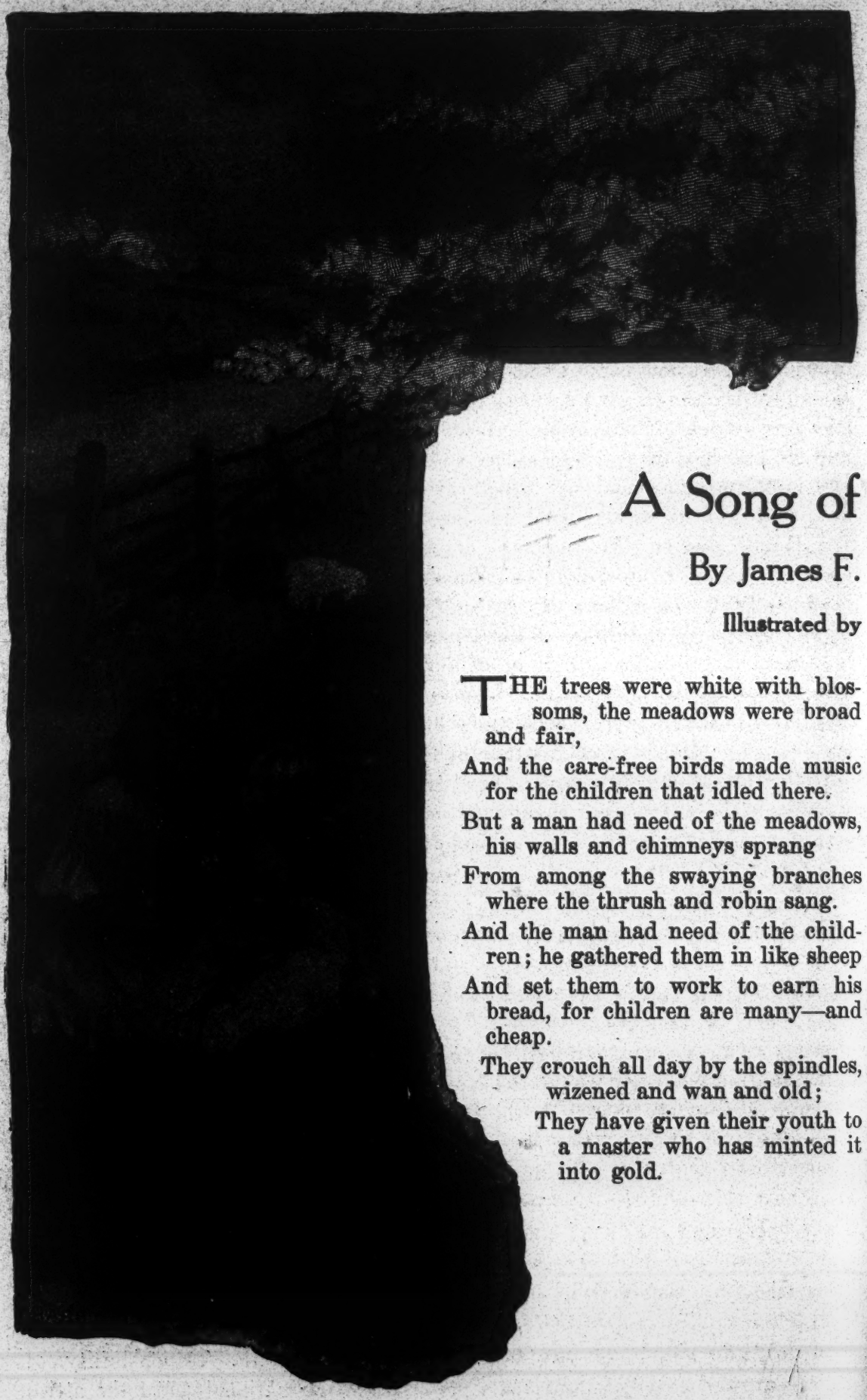
scattered along the Atlantic coast, have grown to be one hundred million souls."

In the true sense of the word, all the churches of those very early days were Home Mission Churches. As the years went by and those early settlers pushed their way westward, the Christian preacher and teacher followed, and in the years which followed, many of these little mission churches and small educational institutions became strong, vigorous congregations and great institutions of learning, giving forth their gracious influence, not only in Jerusalem and Judea, but in the regions beyond. Precious are the memories of those brave men and women who cleared the way for Home Mission Work in the days gone by. David Brainerd, Joseph Ward, Marcus Whitman, Mason Peck, John Dyer, were truly "Heroes of the Cross in America," and since the birth of our own denomination the men and women who have endured great hardships that the Gospel might be preached throughout the home-land are none the less worthy to be given the Sheldon title.

Our Home Mission Board was organized about fifty-six years ago. It has been instrumental in organizing over seven hundred congregations. Most of these have become self-supporting and are now strong and independent, doing their part in the great work of our church. The present strength of our denomination is largely due to the Home Mission work of the church in the years gone by. Faithfully the tide from country to city, from city to suburbs, from east to west, was followed by our brave, self-sacrificing home missionaries, and we fear too little recognition has been made by the church militant of their heroic efforts and foundation work so often laid under the most trying circumstances. With the facts pertaining to the Home Mission work of our church in recent years, you are already quite familiar, especially with the part which has been assigned to the women and children. It is sufficient to say of the work of our women a backward glance reveals a splendid record—of great work—that has been well done. In the words of the market-place, our women "have made good" and ought to "stick to their job" for which they are so eminently fitted. We cannot, like Paul, "forget those things which are behind," but "reaching forth unto those things which are before" we can "press toward the mark for the prize of the high calling of God in Christ Jesus."

NEW TASKS.

Among the new tasks suggested for Home Mission workers in our text-book, the author calls our attention to the fact that over sixty millions of the nearly one hundred million of our population are non-Christian and allied with no religious organizations whatever—Catholic, Hebrew or Protestant. Still more than forty thousand Indians in this country are without the Christian ministry. Still the traitorous hierarchy, Mormonism, makes enormous strides almost unchecked by Christian effort. Still from our cities comes the bitter cry of the submerged, of the women and girls, whom unspeakable sin is claiming. To the needs of rural communities that have hitherto contributed so largely to the strength of our city churches, and the righteousness of our nation; to the opportunity and obligation to make their voices heard, their influence felt for international peace; to the duty of Home Missions to face the fact of the moral reactions of such carnage as is now taking place; to the necessity of considering the responsibility of our Christian nation toward the attitude of

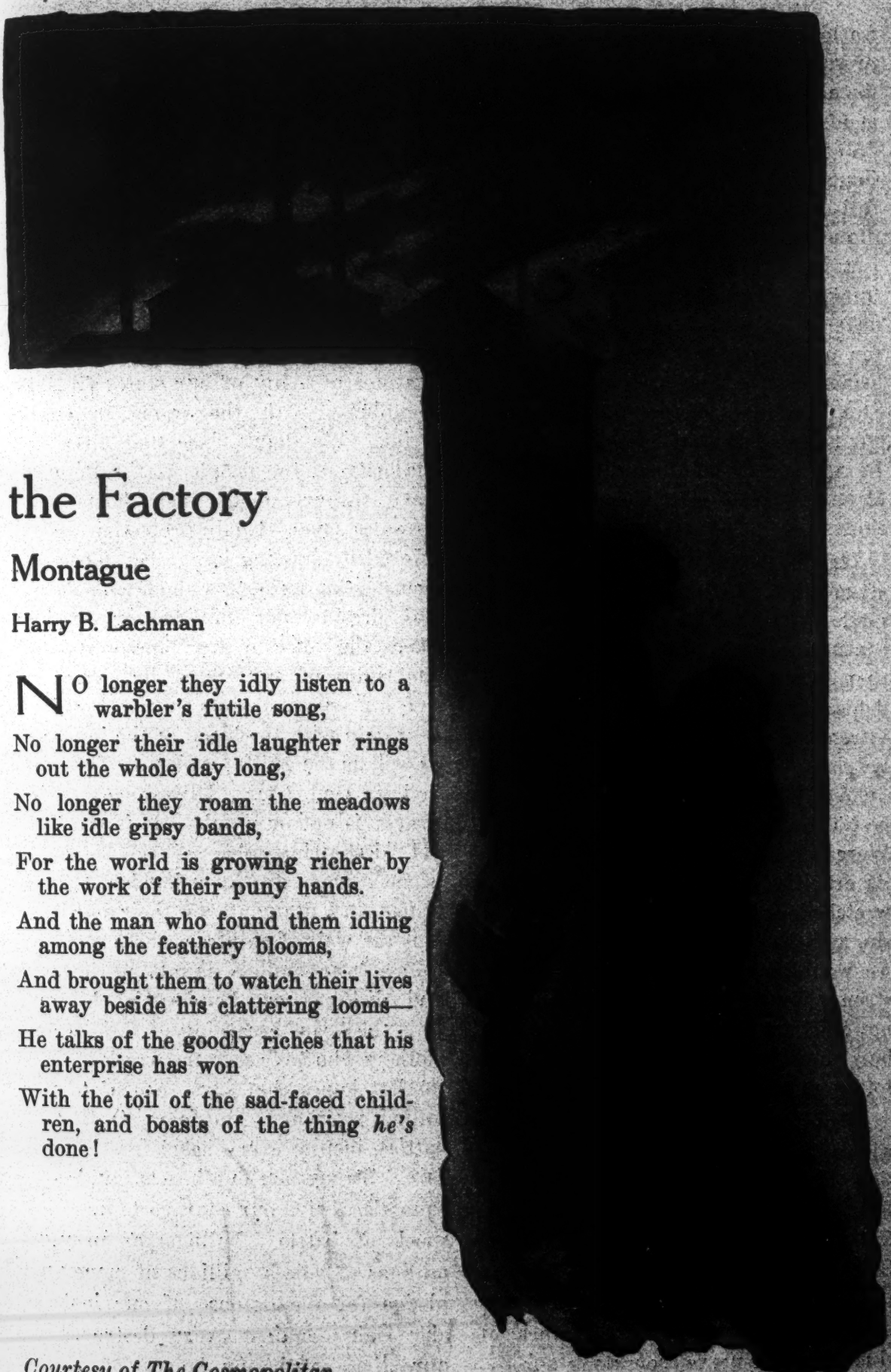


A Song of

By James F.

Illustrated by

THE trees were white with blossoms, the meadows were broad and fair,
And the care-free birds made music for the children that idled there.
But a man had need of the meadows, his walls and chimneys sprang
From among the swaying branches where the thrush and robin sang.
And the man had need of the children; he gathered them in like sheep
And set them to work to earn his bread, for children are many—and cheap.
They crouch all day by the spindles, wizened and wan and old;
They have given their youth to a master who has minted it into gold.



the Factory

Montague

Harry B. Lachman

NO longer they idly listen to a warbler's futile song,
No longer their idle laughter rings out the whole day long,
No longer they roam the meadows like idle gipsy bands,
For the world is growing richer by the work of their puny hands.
And the man who found them idling among the feathery blooms,
And brought them to watch their lives away beside his clattering looms—
He talks of the goodly riches that his enterprise has won
With the toil of the sad-faced children, and boasts of the thing *he's* done!

Courtesy of The Cosmopolitan.

world thought that made possible the present war; to the using of its influence to build up a Christian sentiment for the adjustment of international differences other than by bloodshed and slaughter, we are urged to assume our full share in all efforts to spread illuminating information on this subject, and through personal attitude, thinking, praying, strive for the establishment of world relations that make for peace and to use our influence to bring in the day when the Christ Standard shall be the standard for all our national and international relations. In the words of inspiration, we exclaim: "Who is sufficient for these things?"

The difficulties of the new tasks almost stagger us. In a recent periodical we read: "The battles which the twentieth century patriot must fight are harder than those waged on bloody battlefields; for he has to go forth against intrenched greed, inert ignorance, deadly class hatred and the complex and difficult social problems, which tax the best trained brain and stoutest heart." Were is not for the awfulness of war: its cruelties, bloodshed, loss of life, its wretchedness, its anguish, its heinous sin, and the fearful results which follow, we would say the statement is not too strong, for we must face the fact that not only the new tasks of our text-book, but numerous others are awaiting the followers of Christ.

Among our Home Mission Workers will be found that great body of Christian Endeavorers who have taken as their slogan not only "A Saloonless Nation by 1920," but "A Saloonless World by 1930." Already the women of the United Presbyterian Church have lifted up the banner in the work of education and prevention along temperance lines, but the new tasks that have to be accomplished—of cooperation and strenuous practical endeavors to rid our nation of this, our greatest curse, will require that more prominence be given this department of our work, and that time, strength, and money be contributed to this object. Can we not unite our hearts in the prayer as worded by Bishop Cranston, "O God Eternal, and Eternally Just and Righteous, we thank Thee for the cleansing of the statutes of many of our states from all complicity with the traffic in strong drink. We thank Thee that already a majority of the people of the Republic have thrown about their homes and firesides such legal protection as is offered by existing laws. But since this monster knows no law, nor holds sacred any fireside, nor any age or sex, nor heeds the voice of any community, nor the rights of any states, but rages on, defying all restraints, while his jaws ever drip with the blood of the innocent, as well as the guilty, we cry to Thee, our loving God, for deliverance. This prayer is not ours only. It is the tearful, despairing plea of thousands of women who are over-burdened with shame and dying under their burdens; it is the wail of children whose sensitive hearts bear endless taunts of poverty and disgrace as drunkard's children. It is the heart breathing of fathers and mothers who have seen the wreck of their fondest hopes that says 'Amen' to this united petition. And now, O God of battles, inspire every heart for the warfare. Strengthen our hearts, guide our counsels, revive our courage to meet the shock of battle. Millions of prayers, millions of voices, millions of money we pledge for the defense of our inalienable rights against every destroyer of pure lives, of happy homes, of manly

virtues, and loyal citizenship, but not one vote, nor one voice, nor one dollar as tribute to any party or power that would allow all these to be ruthlessly bartered to any interest under the guise of temporizing expediency. Let this our mutual pledge be written under our united appeal, O God of our fathers, God of our homes, and our loved ones, God of our liberties, that we may honorably claim Thy help in this our holy enterprise, we bring this petition in the name of Him Who bade us love Thee with all our hearts and minds and to love our neighbor as ourselves." As our closing thought, we bring to you again the oft repeated words of Lowell:

"New occasions teach new duties, time makes ancient good uncouth,
They must upward still, and onward, who would keep abreast the truth.
Lo, before us gleam her camp-fires! we ourselves must pilgrims be,
Launch our Mayflower and steer boldly through the desperate winter sea,
Nor attempt the future's portal with the past's blood-rusted key."

PROBLEMS CONFRONTING US.

Gladstone once said, "We talk about the questions of the hour. There is but one question—how to bring the truth of God's Word into vital contact with the mind and hearts of all classes of people." He gave utterance to a great truth. An illustration used by C. L. White in his discussion of "Industrial Friction" seems to add to the strength of this statement. "In an American city where industrial friction was at white heat a representation of each struggling group was asked to state his convictions and a remedy. The largest church in the city was packed with men and women. The capitalist spoke first. He was a man of fine training and believed to be honest by every one who heard his words. Anyone who faintly suspected the contrary would have been convinced of the speaker's sincerity. He stated the matter cogently, but his words carried conviction only to his friends. At the end of a long address he said: 'I cannot hope to convince you all, but I know the remedy for our differences. If we would govern our lives by the words of Jesus, Who said, 'Do unto others what you would have others do unto you' we should never have to come together again on an occasion like this to discuss our differences.' A great hush fell on the people. The representative of labor then followed with a masterful statement of his cause. He convinced his friends, but gained no others. At the conclusion of his address he paused and said: 'I am in doubt whether I should add the next two sentences with which I intended to end my address.' But after a moment he continued reading the words previously prepared: 'We do not agree here tonight. Were we to talk indefinitely and discuss this matter in every possible phase, we should disagree fundamentally, but if in some way we could all stand in the presence of Jesus on the mountain side and agree to govern all our actions by the Golden Rule, the struggle would be over and the human brotherhood would be realized.'"

Through the Word comes a new vision of our relation to our fellowmen. IT WILL BE A DARK DAY FOR THE CHURCH, AND DARKER STILL FOR THE NATION WHEN THE CHURCH CEASES PREACHING THE GOSPEL OF CHRIST WHICH IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. This, however, should not be pressed to the extreme of forbidding her influence and activity in the various spheres of social life. The church should radiate light and warmth in every direction. In the words of

Bishop Hurst, "The broad face of society abounds in great moral wrongs, images of impurity, and it is the part of the Gospel to attack these and to rear in their place grand creations of a pure Christianity. The church that sleeps in the presence of any crime deserves to die and be buried in the nearest ecclesiastical potter's field. The one who calls himself a Christian and is unmoved by the biting serpent and stinging adder of alcohol, and refuses his speech and example in putting it to death richly merits the loss of all citizenship in this free republic. No great morality comes to us unbidden. We must struggle for it with mighty will or we never acquire it. Every victory which we have gained in the realm of higher social life has been hotly contested, and has been won at last only by nerve of steel and quick sabre stroke. In all the mighty fortresses of our great reforms, there is not a stone which has not been gained by mortal conflict. Walk about the great citadels of the reforms of these later days and count its bastions and measure its walls and go beneath the jagged teeth of its portcullis and stand in the calm beneath the sunlight of its esplanade, and you know there is not a stone on which you stand or native granite far beneath your feet, or an acre that springs in beauty at the husbandman's wand, which has not come a prize at the end of bitter relentless war."

Some of these battles between right and wrong will not be settled until the heart of Christian womanhood is awakened to their importance. Take, for instance, the problem of Child Labor. Where can we look but to the motherhood of the nation for a sympathetic response to the cry of childhood? Who would be more willing than the con-

THE BREAKER BOYS WORKING IN MINES.

secrated mother to give of her time, her strength, her love, to help every little child to a fair opportunity, to an intelligent ability, to a chosen friendship with Christ? The record of Child Labor is amazing to those who have not hitherto been awakened to the heinousness of this crime. At a very conservative estimate, good authorities tell us there are 1,700,000 children compelled to work in the factories, mines, workshops and fields, and as someone has aptly added, "You cannot put tired eyes, pallid cheeks and languid limbs into statistics." Mr. Hunter tells of children under fifteen years, who are compelled to work in employments generally recognized as injurious; over 7000 in this country in laundries; nearly 2000 in bake-shops; 367 in saloons as bartenders and other ways; over 138,000 at work as waiters in hotels and restaurants; 2500 on the railroads; over 24,000 in mines and quarries; over 5000 in glass factories; about 10,000 in saw-mills and wood-working industries; 7,500 in iron and steel mills; over 11,000 in cigar and tobacco factories; and over 80,000 in the silk, cotton, and other textile mills. This list does not include the sweat-shop work done in many of the tenements in the slum districts of our large cities, that is sapping the life blood of so many helpless little foreign-born children.

Since the above statistics were gathered, some laws have been passed that, if enforced, may slightly change the above figures, but none can fail to see the great injustice being done to the childhood of this nation. No dividends, no profits can compensate for the waste and wrong of child labor. The greatest possession that any nation can have is its men and women. No nation can be greater than the masses of its people.

WORKERS IN NORTH CAROLINA MILLS.
THE MILLS CLAIM PART OF THE 1,700,000 CHILDREN COMPELLED AND ALLOWED TO WORK.

There is no more certain way to undermine national power than to deny its children rights necessary to most complete development of heart, mind and body. Child labor denies these opportunities not only to the individuals themselves, but to their children and their children's children.

Many of the industries in our country are soulless corporations, as heartless as the "ogres" that were said to eat little children. They have taken these little ones and done their worst with them. They have set dreary, tiresome tasks for little hands; they have permitted little feet in dangerous places. All this that they might have larger profits. Years ago a Massachussetts manufacturer said, "Child labor was the key to dividends in Massachussetts." There are, however, some bright spots on the horizon and better laws are being passed each year. The American Federation of Labor, the National Child Labor Committee have done splendid service in this direction. The National Children's Bureau gives much promise for the betterment of affairs. And last, but not least, is the awakening of the Church of Christ to the need of greater endeavor for the redemption of society in order to reach the great mass of humanity with the Gospel. What can *we* do? Tell the people about these great wrongs; work for better laws, such as excluding all young children and all undeveloped children from the burdens of wage-earning industries, forbidding the employment of all children and youth in industries which menace life, health and morals; limiting the hours, forbidding night employment, and otherwise guarding the conditions of those children who may be employed, and aiding in such constructive measures as aim to meet the needs of an industrial civilization, and lastly, let us have a sympathetic heart toward all those whose slender shoulders are bowed beneath the yoke of toil. The searching poem by William Edward Ross has a message for the indifferent. May you read it and pass it on to others.

Out to the mines in the chill of the morn,
Stunted, ill-nourished comes the forlorn
Stream of humanity—undersized men,
Slaving and toiling for life blood; but then,
Dressed warm and cosy, with slate, book, and rule,
George and your Nellie have started to school;
They are **your** children, **their** cheeks warm and fair,
While Tony's a hunky, so—What do you care?

Over the bridges, the hills, and the fen,
Streams the procession of undersized men
Climbing the stairs to the waiting machines;
Lowered in cages to death-marked ravines.
Look at their faces; sad, pinched, and worn!
Look at their garments; threadbare and torn!
Look at their swagger, their precocious air,
Some mother's babies, but—What do you care?

Children of poverty, born to duress,
Cradled and nursed in the lap of distress;
Wearing the garments of manhood in youth;
Learning its vices but missing its truth.
Slaving and toiling in factory and pit,
Seeking their pittance wherever they'll fit,
Caged in the sweat-shops and penned in the lair
Of tubercular poison, but—What do you care?

Tony's a hunky and Sammy's a wop,
Foreigners truly, and aliens—but stop!
Some woman bore them in travail and fear—
Somebody's children, to some mother, dear.
Think not because they're from poverty's stem
Some mother's heart is not breaking for them!
Or, 'cause they dwell in the vale of despair,
She does not love them, but—What do you care?

What do you care, the arraignment doth read,
What is your plea to the true-bill of greed?
What can you offer by way of defense?
You who judge lives by their value in cents.
Sponsor of slavery's misery-filled pen!
They are your chattels, these undersized men!
What will you say when the Judge, truly fair,
Cries, "These are my children, but—What did you care?"

We find "Problems Confronting Us" rather too comprehensive for a sub-topic, and can only call attention to a few of the difficulties to be overcome, leaving the discussion of such to some future time. The list is long that looms up before us. Within the church we find the problems of religious indifference, lack of spirituality, social caste, the preservation of the Christian home, and the all-too-numerous "isms" that seek to undermine the faith of God's people; without, unchurched millions, complex civilization, city conditions, rural communities, the social evil, Mormonism, race friction, industrial friction, Sabbath desecration, poverty, and the unemployed, the preservation of our national ideals, and, last but not least, the Legalized Liquor Traffic, which is the mightiest barrier on earth to the progress of the Kingdom of Christ, associated as it is with almost every evil under the sun. The key to the solution of many of our problems is wrapped up in the overthrow of this iniquitous business. We shall never solve the great social problems of crime, divorce, poverty, mob law, social impurity and child labor; we shall never find the solution for the labor problem; we shall never enthrone Christ-kind in the city, state and nation; we shall never evangelize the world in this generation

A FAMILY MAKING ARTIFICIAL VIOLETS. THEY ARE PAID 4 CENTS A GROSS.

They can make 20 gross a day when the children work all day. They do work Saturday afternoons and evenings until eight or nine o'clock. The children shown here are in ages: 10, 7, 6, 9 years, from left to right. The tasks that are done by these children may seem simple enough, that of twisting around wires for the stems of artificial flowers. It is calculated that in one hour they make 7200 motions of their fingers. Estimate the fatigue upon their young lives when this task is kept up, say only four hours, 7-11 p. m., which is the case, when the "rush is on." Do you think, dear readers, that it is a credit to womankind to seek the bargain counters at the expense of childhood. This only one instance of commercialism at the price of young lives in our own land today!

or the next, and conquer the heathen nations for Christ until we dethrone the rum power, and give to the world a better example of what Christianity can do for a land and a people that no longer harbors in her midst this most deadly enemy.

"No multitude is mighty that has made a league with sin,
No strength or wisdom can defend when evil rules within,
For the meek shall overcome them, and right the day must win,
Since God is marching on."

QUESTIONS.

1. What part has Home Missions in the solution of America's problems and in the evangelization of the world?

2. What made our nation great, and what were the most marked characteristics of the early settlers?

3. Can you give an illustration of influence exerted on national life by the United Presbyterian Church?

4. What are some of the chief obstacles to fuller Home Mission effort in our large cities?

5. What special appeals for Home Mission activities come to Christian women?

6. What new tasks are laid at the door of the Christian Church by the present war in Europe?

7. How can our Women's Missionary Societies help meet present obligations?

FOOTNOTE.

Books that would be helpful in the study of "Home Missions as a National Force."

"New Home Missions," by H. Paul Douglas.

"Immigrant Forces," by William P. Shriver.

"The Church of the Open Country," by Warren H. Wilson.

"The Challenge of the City," by Josiah Strong.

"The Social Gospel," by Shailer Matthers.

"The Children in the Shadow," by Ernest K. Coulter.

CHILD LABOR DAY—WHY?

The 22nd, 23rd, and 24th of January will be Child Labor Days, the National Child Labor Committee announces. Saturday will be observed by synagogues, Sabbath by churches and Sabbath Schools, and Monday by secular schools and clubs, and if last year's record means anything, at least 9000 organizations all over this country may be expected to recognize the day.

But why? Why have a Child Labor Day? Surely America is agreed that child labor is not consistent with her ideals? The National Child Labor Committee realizing that these questions will be asked, has issued the following explanatory statement:

"Child Labor Day is a reminder. We have a strong sentiment in this country against the exploitation of children, but, perhaps for the very reason that our sentiment is strong—so strong as to make it hard to believe child labor can exist in America—we have never taken the decisive steps to end once for all the labor of children.

"If a 14-year age limit in factories and 16-year limit in mines were enforced throughout the country more than 50,000 children would immediately be eliminated from industry. That is, more than 50,000 children are at work in the United States contrary to the primary standards of child labor legislation. If the 8-hour day and no night work in factories were the law for children under 16, another 100,000 children would be affected. There are still states in the Union where children 9 or 10 years old may be found at work in the mills. There are still states where the child of 12 may work 11 hours a day. There are still states where the education of a child under 14 is not compulsory. The Census of 1910 found 1,990,225 children between 10 and 16 at work in this country.

"It is because these things are so and we in America are apt to forget them, that we ask our friends to observe Child Labor Day and remind the country that child labor in the United State is a live, pressing issue."

The National Child Labor Committee is urging a federal child labor law and adds to the above statement the note that literature on the federal law, and Child Labor Day will be sent anyone who applies to the Committee's office, 105 East 22nd Street, New York City.

PEACE.

By Anna A. Milligan, Pittsburgh, Pa.
Teacher of History, Fifth Avenue High School.

WHEN THE Spartan mother saw her helpless infant taken from her arms to be examined by the elders that they might determine whether he was physically "fit" to be allowed to live; when she saw him taken away from her home and influence at the age of seven that he might be trained at the barracks to be a soldier, did she ever send up a prayer to the great Zeus to cause wars to cease? When she buckled on his armor and told him with tearless eyes and steady voice to come back "with his shield or on it," did she ever dream of a day when the war drum would beat no longer? When men flocked to the standards of the "Great Alexander," and shouted proudly when his deeds of valor were done; when they worked out his purpose at Issus; when they listened to his orders for the almost impossible to be accomplished at Tyre; when they saw the last great resistance swept away at Arbela; did they believe that honor comes only in bloodshed, that glory comes only in battle, that fame comes only in carnage and slaughter and woe?

When Hannibal crossed the Alps and began his sixteen years' campaign in Italy, did men then ever dream of volunteer service? Did anyone then ever question the right of a despot to sacrifice any number of his men, counting human life as nothing, in order that he might win for himself fame or for his country a strip of coveted territory?

Did the legions of Julius Caesar imagine there was any principle involved when through them and their devotion

"Battles five hundred he fought
And a thousand cities he conquered!"

Did they dream that the day could ever dawn when political differences would be settled in any way but by the sword?

Did the Hebrews who rallied to the support of a David, who laid down their lives by the thousands and the tens of thousands in the cause of their King, did they believe that the psalmist was giving utterance to anything but lofty song when he said,

"He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire?"

And when 300 years after the sweet singer of Israel had laid aside his scepter and his sword, the mighty prophets took up the strain and in no uncertain voice declared, "They shall beat their swords into plow-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," did the chosen people of the Lord believe that the Lord was really speaking through his holy prophet? Did they really believe that that word would come to pass?

How are we to account for the lives of a "Frederick the Great," or a "Louis XIV?" Not every general has burned the bridges behind him. Instead men longed for the return of the Corporal Violet. War-stained veterans and officers flung themselves at his feet and wept in the ecstacy of their joy when he stood alone and unarmed before them, and baring his breast, pointed to his heart, and told them to aim there. These men had boasted they would bring

him back to Paris in an iron cage. Would these soldiers of Napoleon have followed him as loyally and as lovingly had they known him only as Emperor?

Was it simply because of the principles that they represented that the armies of Washington and Grant wept when the time came to separate and bid farewell to them whom they had followed in the midst of danger and death?

Why do we hear on all sides from writers and speakers, from the famous and the unknown, from a Bernhardi on the one hand to our next-door neighbor on the other, that there will be war as long as there are at least two men alive on earth who do not think alike? Why do we hear that men love war and that they do not think about principle involved, but simply rush into it blindly? Why do we hear that war is simply an adventure coveted by any man who has an ounce of "grit" in him? Why do we hear that every boy with any backbone wants to be a soldier? Why do we hear that questions cannot be settled except by war, that nations cannot grow stronger except by war, that all sense of honor would be lost if men and nations were deprived of the opportunity to fight? Is it true, after all, that men believe that might makes right? Is it possible that men in our day believe that "concise and deliberate blasphemy" of Bernhardi that "war is a biological necessity?" Is it possible that men in every nation are joining Nietsche in a "new scorn for those ideals which as a fact of history, Christ offered to the world?"

Who is Christ? "He is the Wonderful, Counsellor, The Mighty God, The Everlasting Father." Yes, and is that all? No, Oh, no; there are many other names by which He is known—all having great potency in the lives of men and nations. But there is one that must not be omitted. There is one that is balm to bleeding hearts. There is one that is the hope of thousands—yes, millions of suffering ones today, and that name is "Prince of Peace." Peace! That was the song of the angels, "Glory to God in the Highest and on earth peace, good will toward men.." On earth peace! On *earth!!* Was it all a mistake? Were the shepherds asleep and dreaming? On earth, peace! Why then the centuries of strife? Why then the Hundred Years' War, the Thirty Years' War, the Seven Years' War, and all the others? Why especially that century of religious wars?

But why speak only of war? Who can explain man's oppression of his fellow man? Who can read Christ into the history of slavery? Who can explain the existence of the evils of child labor and the many, many other wrongs, because of which a piteous human cry ascends to heaven? Has the Prince of Peace failed? Do any considerable number of men believe that the Nazarene has failed and the Corsican has conquered, forgetting that the career of the Corsican ended at St. Helena, and the Nazarene is still going forward, conquering still? Millions acknowledge his authority, and men are bowing at His feet out of every nation and kindred and tongue and people, on the earth.

Is it because the Prince of Peace has not been reigning that Europe is today one great battlefield? No. He has not *failed.* He has not even been allowed to try. He has not been given His rightful place. The government has not yet been put upon His shoulder. It is because of man's rebellion against His authority; it is because nations have disregarded His law; it is because there has been sin and wrong and shame, unheeded

and unpunished; it is because men have dishonored Him and denied Him and have flaunted their dishonor and denial in His face, that He has withdrawn Himself for a time and has allowed the passions of men to have their way.

It is that we may learn the lesson of what it costs, that He is allowing men to have their way. It is that we may learn that infidelity and disbelief lead always to anarchy and chaos, to disregard of treaties and the rights of men, to the cheapening of human life, and to the dishonoring of helpless women and children.

When men have had their fill and have drunken to the very dregs of this bitter cup which they have prepared for themselves, then He will take His place and begin again His sweet and gentle, yet strong and compelling, influence for righteousness and peace. So the war is raging today because men have willed it so—and we must endure it.

"Ah, if beside the dead
Slumbered the pain.
Ah! if the hearts that bled
Slept with the slain.
If the grief died; but no;
Death will not have it so."

Some day men will come to understand what our own Longfellow meant when he wrote,

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts.

The warrior's name would be a name abhorred;
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear for evermore the curse of Cain!
Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace!"

Peace!—and no longer from its brazen portals
The blast of war's great organ shakes the skys;
But, beautiful as songs of the immortals,
The holy melodies of love arise."

Some day we will wonder how these words of Mrs. Browning could ever have been true of men.

"The battle hurtles on the plains,
Earth feels new scythes upon her;
We reap our brothers for the wains,
And call the harvest—honor:
Draw face to face, front line to line,
One image all inherit,—
Then kill, curse on, by that same sign,
Clay—clay, and spirit—spirit.
Be pitiful, O God!"

Even though the day is now dark, very dark, there are a few rifts in the clouds. There are sure promises of peace even now—there are prophesies of the dawn of that better day to come sooner or later.

There are just two which need be mentioned here: the first is the Peace Palace at the Hague. It is a monument to the world movement toward international peace. It began with the Hague Conference and the creation of a permanent court of international arbitration in 1899. Andrew Carnegie encouraged the movement by a gift of $1,500,000 for the erection of this international court house. The government of the Netherlands added $275,000 to that sum, and ten years ago a site was chosen. The brick material came from Holland, the white sandstone trimmings

from France, the wood flooring and paneling from Austria, the granite for wall base from Norway and Sweden, the interior decorative marble from Italy, the stained glass windows from Holland and Great Britain; France, Russia, Germany, Hungary, Austria, United States, Brazil, China, Japan, San Salvador, Turkey, Switzerland, and Belgium have all contributed some part to the execution of the decorative and artistic plan of the building, thus symbolizing the union of the nations in the cause for which the building was erected. The people and press that take such delight in caricaturing the Peace Palace and the dove of peace are lacking in proper appreciation of what has been accomplished. True, the Court of International Arbitration did not prevent the present European War, nor the present revolutions in Mexico, nor the Tripolitan War, nor the Balkan War, but it has settled differences between nations more than a score of times, which would otherwise have resulted in war. Instead of ridicule for what it has not done, there should be praise for what it has accomplished.

The second is the "Christ of the Andes." This is a majestic bronze image of the Christ standing high up in the Andes mountains. Its location is on the new international boundary line that had just been established by arbitration, between Chile and Argentina. It stands as a symbol of perpetual peace between the two nations. It was cast from bronze from the cannon of the two nations, which had been purchased through fear of impending war. The figure of Christ is twenty-six feet in height, surmounting a splendid granite pedestal. In one hand He holds a great cross which extends high above His head; the other hand is uplifted as if in blessing, as though He were uttering the one magic word, "Peace." On one side of the pedestal is a tablet with the inscription: "Sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace to which they have pledged themselves at the feet of Christ, the Redeemer." On the opposite side is another tablet bearing this inscription:—

"He is our Peace
Who hath made both One."

This statue was erected in 1904. It faces not toward Chile, with its back toward Argentina, nor toward Argentina with its back toward Chile, nor toward the south, out into the watery waste and Antartic cold, but it faces toward the north, toward the United States, the land of hope and promise, the land from which help should come. Can we not see in that attitude an appeal to our country for all the help a strong brother should give? Does it not call upon us to enforce conditions that will insure peace? Does it not mean that the Prince of Peace expects us to work out for our neighbors on the south all those principles that make for peace, commercially, industrially, politically, socially, religiously? Is it not an omen of the position we ought to maintain toward all the world—a peace maker, a peace promoter, a peace lover—a nation, worthy of the trust imposed upon her by all nations?

—*Pittsburgh School Bulletin.*

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

THE PLACE THAT PRAYER HAD IN THE LIFE AND WORK OF MRS. POLLOCK.

NOTE:—This beautiful tribute to Mrs. A. W. Pollock was carried over from October issue.—ED.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." Psalm 24, 4.

"And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us." Psalm 90, 17.

Is not beauty of character the end God seeks in all His dealings with us? Do not all things in His providence work together to this one end—that we may be conformed to the image of His Son? And it is through beholding Him that we are transformed into His image. According to the measure of our conformity to Himself is our true usefulness; so that beauty of life must precede usefulness.

Now of a beautiful and useful life there is but one secret—contact with God, prayer: and that our beloved Mrs. Pollock had learned the secret her daily life gave evidence. Her prayer to the Father in secret was openly rewarded; and we who observed her life knew that such a readiness to be spent for souls, and the extraordinary energy that she put forth in laboring in the gospel, often in weariness and painfulness, and such strength for steadfast denial of self as was daily manifested, were found in those hours which she spent alone in His presence.

How one treasures the memory of occasional visits to the "Allegheny," with the glimpses one then had of that precious life being out-poured in devotion to the Lord and in love for souls. Prayer not only preceded and followed her other work, but was interwoven with it. On one occasion a number of women, gathered in the tent, were so noisy, and unwilling to hear, that it seemed impossible to deliver the message. Stopping in the midst of her talk, some time was spent in prayer, after which perfect silence and attention were gained. It was a signal answer to prayer.

At another time when we were together, a nominal Christian, one who had even been active in Christian work, came to request our help in prayer. While she prayed his true state was revealed to him, and he realized that his life had been a failure because he had attempted to serve the Lord in his own strength, he being still dead in sins. He declares that it was during her prayer that he first really knew Christ as his Saviour, and passed from death into life.

She had a passion for souls which drew her to her knees pleading for their salvation, for she realized that the proclamation of the gospel was by itself insufficient, and that only by prayer could blind eyes be opened and men and women be turned from darkness to light, and from the power of Satan unto God. That the conflict was not with flesh and blood but against Satanic powers which could only be overcome by prayer, was made living truth to her, so that she felt the call to prayer to be as urgent as the call to make known the way of life.

To be occupied only in sowing the need of harvest laborers, and God need of harvest laborores, and God granted her her desire to reap. She was of a reticent nature and not inclined to speak of results—hers was a hidden work—but there are men and women whom she led to our Lord who will be her joy and crown of rejoicing before Him at His coming. Some of these we

have had the privilege of knowing personally.

One who has done a really unusual work for God since his new birth three years ago, has said that though our loss, and the loss to the work, was irreparable, yet he knew that God would raise up others, and that especially would her departure set on fire some who had not been doing all they could. Then he added, with a solemn enthusiasm, "Where I did one thing before, now, for the sake of the Master *she* served, I am going to do *one hundred.*"

The following lines, taken here and there from her diary, give some idea of the place that prayer had in her life:

"The Women's Conference: great need of prayer: spent the afternoon alone in prayer.

"Day spent in prayer: definite prayer for guidance.

"W. and B. came. Much time spent in prayer. Wonderful meeting at night.

"Special prayer this evening that the Jew's home be opened again. Little Jewish boys came for us this afternoon: direct answer to our prayers. The father says that he accepts Christ, and will pray with his family.

"Sabbath we had a nice day of prayer.

"Day of study and prayer.

"Stayed on the boat today, and spent the day in prayer.

"Spent most of the day in prayer with A. W. and M.

"Prayer with M. He professed conversion: also S.

"Had a good time of prayer with B. and W."

One who knew her intimately writes: "She seemed to be feeling all the time the need of more and more time in prayer, and seemed to shrink from doing anything without definite prayer for guidance first, that she might go to others direct from her Saviour's presence."

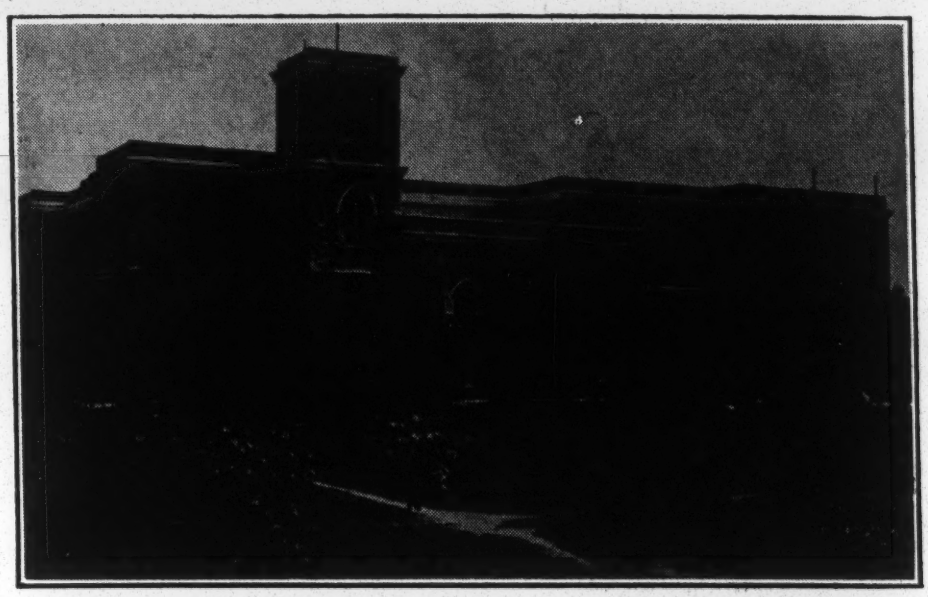
As throwing light upon Mrs. Pollock's conceptions of life we remember how deeply impressed she was some years ago with an article in which the writer seeks an explanation of some of the more mysterious of God's ways with His children, such as the removal of so many of the rarest workers at the very height of their usefulness. He says:

"God's purpose in calling us to be laborers together with Him during this present age is not simply that the apparent work which He sets before us may be accomplished. It is rather, that, in the accomplishment of this work, we may be prepared for our chief and ultimate service in the age to come.

"*The worker is more than the work*—character is more than mere deeds—the doer is more than the things done. It is the character more than the deeds of the church that God now contemplates, since her chief sphere of service is to be in the ages to come. The present age is disciplinary rather than executive. We are *disciples, that is, learners,* more than we are workers, at present. When our character is perfected our present age work is largely done, even though we may seem to have accomplished so little in the way of pulling down the strongholds of Satan or in building up the cause of God. Paul could rejoice when nearly all his fellow-laborers had forsaken him, and apostasy was creeping into all the churches he had founded, for he had *kept the faith.* His boast was not what he had achieved in the way of work, but what he had come to be in the way of character.

"If, now, we enquire what are the elements that God is seeking in the worker, we may say that the first is *godliness,* that is, a proper appreciation of God, such a vivid apprehension of Him as will keep us constantly thoughtful of Him and reverent toward Him. And if our work gives us a vivid apprehension of God, and brings us into communion with Him, it largely accomplishes its end, whether it seems to be largely 'successful' in the eyes of the world or not.

"Let us then accept the providences of God as they come to us, sometimes so disappointing, realizing that it is the worker more than the work that God now has His eye upon. And, at the same time let us look over to the coming age, where, when fully conformed to



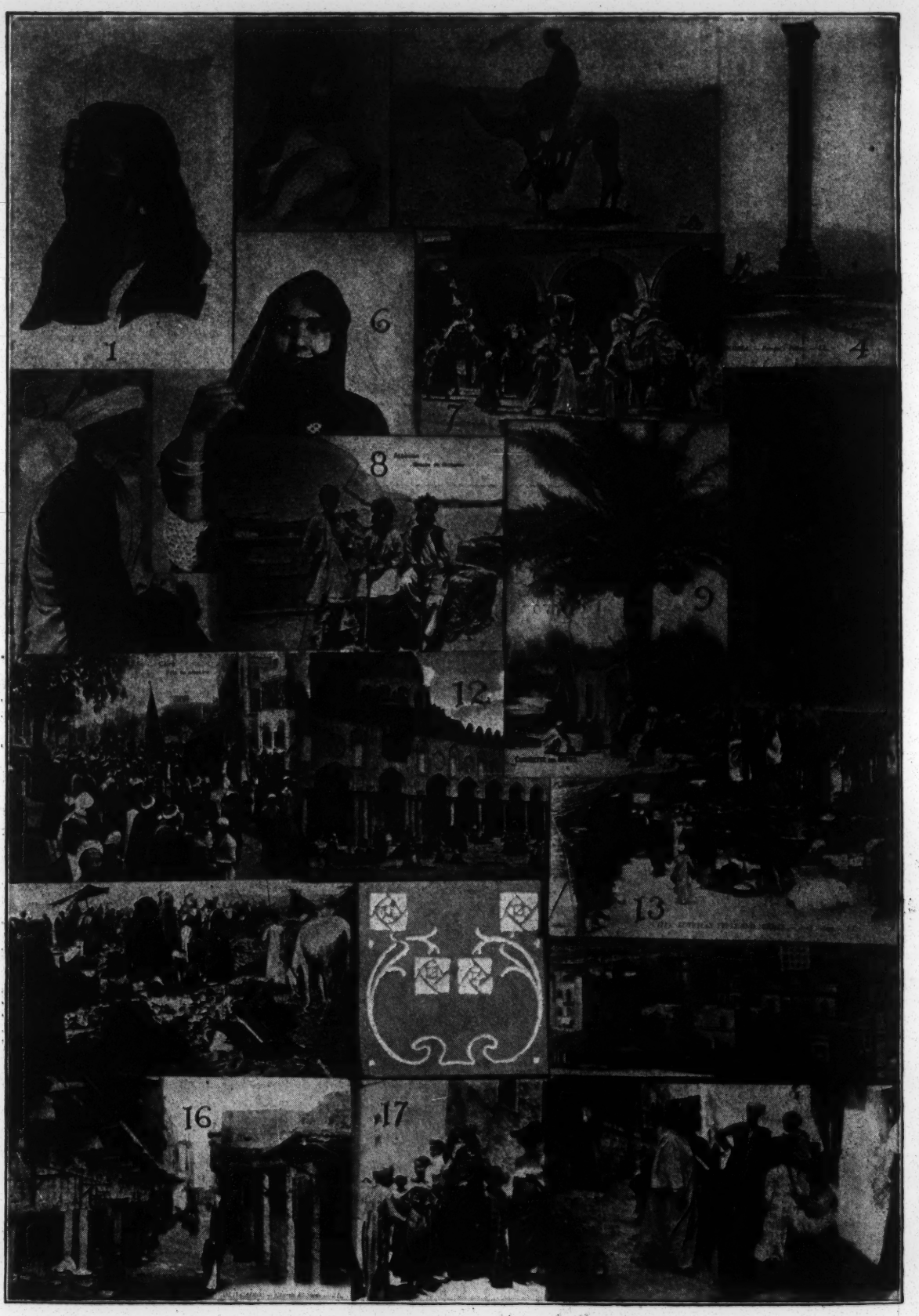
LUXOR GIRLS' BOARDING SCHOOL OF AMERICAN MISSION.

It was once said of Luxor by a visitor: "Oh, that is the place where I noticed so many women at church able to read." It is a fact which is due to the combined influence of the Girls' School and the work of the Bible women in the homes.

TANTA GIRLS' BOARDING SCHOOL.

A group of some of the teachers, the graduating class and the lady missionaries in charge, Misses Smith and Thompson.

—See "Our Sisters in Egypt."



SOME PEOPLE AND PLACES IN EGYPT.

1.—Egyptian Woman. 2.—Arab Girl. 3.—Bedouin in the Desert. 4.—Pompey's Pillar. 5.—Blind Beggar. 6.—Fellah, a Country Woman. 7.—A Marriage Procession. 8.—Bichereen, a sect of Assuan. 9.—Mud Hut and Date Palm. 10.—An Egyptian Beggar. 11.—Mohammed Birthday Festival. 12.—El Azhar, Mohammedan University, Cairo. 13.—A Fruit Market. 14.—The General Market. (Missionaries do good work in the market place). 15.—Alexandria. 16.—Bazaar Scene. 17.—Mohammedan District (Very poor). 18.—Karmous District. (Bible woman with her listeners).

WHAT DOES THIS GROUPED PICTURE MEAN TO YOU?

God, we shall find our true sphere of service. Let us remember that we are coming again. The *work* will chiefly be done then. The *worker* is chiefly perfected now."

"'Tis not thy work the Master needs, but thee—
The obedient spirit, the believing heart,
The child obedient, trustful, glad to be
Where'er He will, to stay or to depart."

After our dear friend's departure to be with Christ, it was noticed that she had heavily, and as if recently, marked in her Bible the words, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but also to all them that have loved His appearing." 2 Tim. 4, 7-8.

Surely she had this testimony that she pleased God. Shall not each one of us take to heart the desire of the apostle that we "may show the same diligence unto the fulness of hope even to the end: that we be not sluggish, but imitators of them who through faith and long-patience inherit the promises." Heb. 6, 11-12.

T. D. Ely.

The following is a clipping from the Egyptian Gazzette and is quoted from the "Ahram" (Pyramids). It shows one of the things the people in Egypt are discussing these days. Such a discussion has a great significance to those of us who have been deeply impressed with the needs of women in these Moslem lands. We rejoice that a nation is awakening to its need. There is another phase of this question which is receiving the attention of the Educational Department of the Egyptian Government. They are beginning to ask why is it that the American Mission Schools have a higher, purer tone than an ordinary Government School. They do not wish to put it down to the Christ Whose name we seek to honor in our school-room work, but we pray God that in time their eyes may be opened.

2

THE VEILING OF WOMEN.

The "Ahram."—The open debate concerning the emancipation of Moslem woman to which this journal has devoted a fairly large space in its daily columns, is now closed, both pros and cons having been given sufficient time to figure before public consideration. Both the veiling and unveiling parties have agreed on one important principle, viz., that it is necessary to educate the Moslem woman and treat her as a respected companion of the man, the guardian of his house and children, and the main factor in the education of the entire nation. It is gratifying that such a good result should come from an open debate regarding this serious problem. As regards the actual veiling or unveiling of women, various and unlimited views have been expressed on the subject. Some correspondents of the *Sufour* Party wish the veil could be abolished altogether whilst others opine that the habit of wearing the veil should be allowed to exist until it vanishes of itself with the passing of time by means of genuine education. This party argues that the present veil is very different from the veil of former times, and that in certain places and cases it amounts to *Sufour*. Other persons want the Islamic custom to be kept up as strictly as it was decades ago, but this party does not attach much importance to the position of women and holds that she is only the man's property and a means of giving birth to children. From the above different views we draw one essential conclusion, one indisputable fact, which is this: Woman is now looked on as a strong factor in the education and prosperity of the nation; and the more this idea gains ground in this country the more the position of woman will improve in society, whether she remains veiled or not. It gives us particular pleasure to remark that the subject has been very ably discussed by our lady writers who appear to be well able to compete with men in dealing with such social reforms as this.

SIALKOT CONVENTION.

GOOD INDIAN FOOD AT ANNAS 4 PER DAY

European Food also at the ordinary rates.

But we do not want you to come to the Convention merely to get good "dal roti" or "kari bhat." Come for

SPIRITUAL FOOD.

Come and get refreshed spiritually. Meet with God's people there. Let this be the greatest gathering of Christians and seekers after Christ the Punjab has ever known. "Come ye, buy and eat *** without money and

"WITHOUT PRICE." Isa. 55:1.

Note the Date: SEPTEMBER 21-27, 1915.

(THE ABOVE IS A FACSIMILE OF A CIRCULAR DISTRIBUTED BEFORE THE CONVENTION)

THE CONVENTION IN PREPARATION.

Those who believe in the efficacy of prayer must certainly accept our Father's promise that even before we call He answers. So I believe the Sialkot Convention commenced weeks ago in the volumes of prayer which have been ascending daily, not only in this country but also in the lands across the seas, where many are helping, through their own prayer life, to solve the problems of India. The secret of the Convention success is very simple—"Prayer, and still more prayer." In this influence it was born, lived and is still living in the hearts and lives of those who attended.

For weeks previous daily prayer meetings were held in many places, especially in the hill stations where missionaries were spending their vacations. We knew that the loving Father was longing to pour out upon His church such blessings as she had never dreamed of. And we felt that He was pleading with us to allow the Holy Spirit full sway in our lives that He might be glorified. For after all any great revival depends upon the individual. God did not wait until September twenty-first to send His promised presence and blessing. Rather the Convention seemed more like the high tide of some unseen, yet irresistable force which had been growing in power for weeks. So no one was surprised at the regeneration in so many lives.

The advertising was very thoroughly done through the untiring energy of the Secretary, Dr. McConnelee. There were over six hundred on his mailing list who in turn sent out to others the materials forwarded to them. There were posters of various kinds in both English and Urdu, calls to prayer, invitations to the meetings, announcements of the eating arrangements, etc. Cards were sent out requesting all interested to observe Saturday, the 18th, as a day of special prayer.

Several guests travelled over 1600 miles to see what God was doing for His people.

By the appointed date the grounds of our Christian Training Institute had more the appearance of an encampment than a training school. There were one hundred and nineteen tents scattered over the grounds, ranging in size from the meeting tent, ninety feet in diameter, the dining tent a little smaller, down to little ones to accommodate two or three persons. Then there was the P. O. tent which cared for the twice daily mails.

Provisions were laid in in abundance, for the feeding of from one to two thousand people for a week is no small task. In the line of preparation nothing was lacking to make the Convention a success.

JEANNETTE HOPKINS.

Khangah Dogran.

SIALKOT CONVENTION TENT.

It almost seemed a work of magic. Anyone visiting the Christian Training Institute grounds ten days before the Convention, would probably have been impressed by the peaceful quietness of the place. It was vacation time in the school and the boys, little and big, who filled the place to overflowing, were still back in their villages.

Encouraged by the late rains, grass was growing quite luxuriantly on the lawn in front of the school building, and the doors of the large dwelling house were closed.

Our little party arrived at five o'clock in the evening. An atmosphere of pleasant expectancy seemed to pervade the railway station and after the confusion and excitement of identifying and getting together our particular rolls of bedding and suit cases or small tin boxes, from among dozens of other very similar rolls of bedding and suit cases, we started on the two miles drive to the Convention grounds. The native carts or tongas accommodate three persons comfortably and the usual luggage. There were a number of them, and their drivers feeling the importance of the occasion and each wishing also to show the superiority of his own pony, passed and repassed each other frequently. We crossed the bridge near which Mr. and Mrs. Hunter and their little child were killed in the dark days of the mutiny. Not far away the spire of Hunter Memorial Church could be seen outlined against the evening sky. In past years it has been used as the men's prayer room during the Convention.

Beside me in the tonga sat a sweet, young nurse whose father had been converted from Mohammedanism. She turned to the Bible woman who but a few years ago came from the Hindus and said, "This is your Hurdwar. It is my Mecca and what is it to you, Miss Sahiba?" I replied, "O, I suppose it must be my Jerusalem." The tongas turned into the driveway leading up to the Convention grounds, but were soon stopped in the order in which they stood, because they may not enter the grounds. Little boys and coolies came out to carry in the luggage, glad to earn a cent a trip. What a change had come over the place! The murmur and hum of voices was carried on the evening

breeze. Busy people were hurrying about and others uncertain just how to proceed in getting themselves registered and assigned to their quarters, stood idly around. Throngs were gathered around the two tables where registration was taking place. Some were hurrying to their quarters to get settled before dinner and the evening meeting.

In the background stood the great meeting tent where two thousand persons would gather together to worship. Near the entrance and scarcely perceptibly smaller, the dining tent. Between them and around them, sometimes partly hidden by the green foliage of the trees, rose a veritable city of tents. These were mostly occupied by families and groups of families. The doors of the big dwelling house stood open. It had been set apart for the accommodation of the lady missionaries and forty-eight persons were stowed away in it, and comfortable. In the school building and dormitories connected with it, were gathered two hundred Indian sisters and a few missionary ladies. They were mostly Bible women, school teachers and pupils. There were tents for men and an old bungalow where the men missionaries found a rude shelter, but no one thought of complaining.

Soon the dinner bell called. We supplied ourselves with food tickets from the booth near by, and passed with the throng into the dining tent. There were a few tables spread, but the greater part of the company after procuring plates of food in exchange for tickets, sat down on the clean matting covered floor and ate in Oriental fashion—a happy confusion of Indian and foreigner—all one in Christ Jesus.

Two mottos were conspicuous, "By love serve one another" and "In honor preferring one another."

Grey headed Doctors of Divinity were frequently seen moving about the tent conveying plates of food to others and twenty-four young Indian gentlemen gave themselves particularly to this service of love. We loitered awhile in the dining tent, but were recalled to ourselves by strains of organ and cornet and the words (in Punjabi) "The Lord is King, He is King of Glory." The meeting was beginning so we hurried away to the big tent.

MARY E. LOGAN.

WOMEN'S PRAYER ROOM.

From the very first day of the Convention the prayer room was occupied. There were those who had given themselves up to the work of intercession and were faithful until the very last night. God had sent a prayer warrior from a distant part of India and her help was a great revelation to many of what the prayer life may become. She so often said, "Now let us focus our prayers. We get but few results because our prayers are so scattered."

Saturday night a dozen or more were seated on the floor in the prayer room when a spirit of heaviness or apathy seemed to fall upon all, even the prayer warrior said, "To pray seems almost impossible, let us sing a song of praise." After this, one suggested, that we give God thanks and this was done. While praise was being given one came in from the big meeting tent with a great burden on her soul and cried out, "Oh, I fear the believers are not getting what God has for them." Then the woman of prayer began to talk about the Holy Spirit. She said so earnestly, "I wonder if every one in this room has definitely for herself presented her body which is the temple of the Holy Spirit to be fully occupied by Him." One after another quietly took this stand in faith and accepted what God has promised to give. The revival had come. The Holy Spirit began to do a mighty work. From that time on the power of the Spirit was manifest in all the meetings and the next day, Sabbath, was indeed the great day of the feast.

MARY J. CAMPBELL.

SPARKS FROM THE ANVIL.

"When the sheep strayed, at once the Shepherd started to seek it."

"Christ did not destroy the serpent, but put His foot on its head—but the foot was wounded."

"God did not turn Adam and Eve out of the garden until complete arrange-

ments had been made for their salvation."

"Christians should fight as good soldiers, but not among themselves; often missionaries and pastors are kept so busy praying about the sins of the church people that there is no time to remember the world lying in the evil one."

"To return evil for evil is as the beast; to return evil for good is as satan; to return good for good is as man; to return good for evil is as God."

"Self and God cannot dwell in the same heart."

"God gives all that we take and takes all that we give."

"Somewhere in the heart of many Christians is a cemetery for strangled purposes."

"God has never written on any man's forehead anything contrary to Love and Mercy."

"God meets us in the dust—for thereof are we made and there we belong. We are not heavenly beings, but earthly."

"If we venture on God, He will honor our venture."

"You will be eternally wealthy with the Holy Spirit. Without Him you will be nothing."

"If He gives you the work, He can give you the gift to do the work."

"When we have such a rich and generous King as our Father we do Him a great dishonor to dress in filthy rags."

"A court where we need not call witnesses, need hire no advocate, nor be at any other expense, yet where the most difficult case can be without fail justly decided — the court of God through prayer."

"Good resolutions are echoes from God."

"The secret of obedience is abiding in Christ."

"This Convention has been very wonderful and its results are going to be far-reaching."

NOTE:—The following article is written by Mr. Frank Buchman who is travelling with Mr. Eddy in the interests of his mission to India. He attended the Sialkot Convention and was much impressed with the arrangements. He said, "Even the eating arrangements are spiritual, and it is real spiritual food which is served."

THE SIALKOT CONVENTION SEEN THROUGH THE EYES OF AN OUTSIDER.

High spiritual levels are only maintained by proper physical nourishment. Some Convention planners expect high thinking and poor living. America can learn from Sialkot in this respect. I was agreeably surprised to find such plain, appetizing, nourishing food. The service was excellent. On the poles of the tent one saw two signs in red letters, "In honor preferring one another." "By love serving one another." These were not meaningless. Men actually practiced these things. Although hundreds were served and there was the added difficulty of having to serve two kinds of food—European and Indian—there was not the slightest friction. Missionaries' wives saw to butter, eggs, milk, etc., and one gave her attention to see that the knives were properly scoured. This may seem a homely detail, but the thoroughness here is simply an index to their whole life. One cannot always judge a Christian in the prayer room, but one can get a fair estimate when one watches the daily round and the common tasks. Several times I stopped to express my admiration and each time from different individuals came the answer, "It is only possible through prayer." This was an outstanding impression as I have long since been of the firm conviction that anything that goes under the name of Christian cannot afford to be anything else but good. Just to show its effect upon one man: One evening I took dinner with a man who came to the Convention not vitally interested. He said, "This homelike food and service makes me feel at ease."

The Sialkot Convention has the physical setting of a camp meeting. There are two large tents at Keswick. The Europeans and some of the Indians live in tents while others use the hospitable verandahs of the Christian Training Institute buildings. Here a simple bed or the roll of bedding on the stone floor

gives shelter to the two thousand who have come to this north field of the Punjab. There is a naturalness about these meetings—no straining after effect—no dependance upon mere emotionalism. There is a deep, spiritual earnestness. One is in the East—the meetings last longer than with us. One can hear singing of groups until way into the night and then again in the early morning. This beating of drums and singing at first seems weird—but when we find they are singing the Psalms, one is strikingly reminded of the tribes of the Lord going up to the feast—singing their Psalms.

The patriarchal Punjabi with turban immaculate is the spiritual offspring of these sturdy United Presbyterian missionaries—giant men of the East and West. These were living examples of the power of Christ. There were the men and women from every caste, the women with silk sarees of wrought gold, as well as the villagers who wore cotton—still their faces were radiant with the message of the Christ. Some of these they told me came from the sweeper class, but I would never have known it; such is the transforming power of the Christ.

Meetings are held from eight in the morning; two general meetings in the vernacular and an English meeting in the afternoon. There are a great many sectional meetings, *e. g.*, for young men, young women, personal workers, etc.

There were prayer rooms for men and women located throughout the grounds. They not only talked about prayer but they actually tested in on the ground. These prayer rooms were used. My bed was just next to one. This prayer room was always occupied throughout the day and at night when I'd awake I was sure to hear someone in a low pleading tone. Sometimes several people would pray at once; then again it was only a reverent attitude; then discussing common problems for prayer. I have long believed in the necessity of these prayer rooms and have one next to my bed room at home and I felt singularly in place to be so close to one of the Sialkot prayer rooms. Workers told me about the blessings that had come and some of the answers were remarkable.

The first several days of the Convention they prayed for rain, and truly the floods came. Some of the tents had streams of water flowing through them. A committee of these giant United Presbyterian missionaries came to the aid of the marooned ones, swapped up the tents with huge mats so that the evening meeting could be held. Some found their belongings drenched; still not a murmur anywhere—had they not prayed for rain and had the Lord not sent rain? These people are ready to unload the cargo of answered prayers. It is said that the inhabitants of Sialkot said, "the Aryo-Sawaj had their festival, the Mohammedans had their feast and nothing happened, but let these Christians pray and we have rain. The Punjab was especially in need of rain, otherwise it would face a famine.

The baptism of five Mohammedans was one of the high water marks of the Convention. These men insisted on baptism on Sabbath. All the plans had been made for the following day. Their persistence gained a change of day. One of the pastors whom everyone thought had not been notified was away, but he had a leading that he was needed and returned. He went to the service not knowing of the baptism, but found all preparations made and they were surprised when they found out that he had not been notified. The Lord arranged his presence. Such striking coincidences strengthened the faith of all and showed that the Lord has concern for all the plans of men.

I was impressed by the naturalness of of the personal work. While sitting in my tent I saw one of the husky missionaries go up with a smile in his face and pull a cigarette out of the mouth of one of the conventionites. The man simply couldn't resent it and the same smile that wreathed the face of the missionary was mirrored in his. It was not a preachment but motor-nerve Christianity. Action not words. One saw only an occasional smoker. One could not help but be impressed with the seriousness of all—that God was truly at

Sialkot working through the lives of these noble men and women who made a stranger feel that he was one of them, and that they truly lived up to the qualifying word, United Presbyterians—one could not doubt.

I must tell you of the latest achievement in Temperance work. When we began to talk about opening up the work in Chamba many said to me, "Miss Sahiba, is qile ko dha dena bara mushkil hoga kyunki rivasat men sab log pite hain" (Miss Sahiba, it will be very difficult to destroy this fort for all the people of the State drink) and sure enough nearly all do drink and to open up was hard but the outer walls of the fortress have fallen and a Society is formed.

We worked two weeks among the high and low, from the palace downward, then we had a jalsa on a beautiful night out in the chowgan just in front of the palace windows so the Ranis could see. The Rajah Sahib, his two sons and other members of his family attended and needless to say that when they came all Chamba attended. The chief official under the Rajah has been appointed President of the Society, Mr. Carter of the Scotch Mission is Vice President, Jaggat Singh, headmaster of the Boys' School, formerly of Gordon College, is the energetic Secretary.

I have never felt happier over any victory than this for it was so hard and turned out so lovely for the cause. While the matter was under discussion the Rajah Sahib came to see me, also the Tika Sahib—heir apparent—and many other leading officials.

A branch was opened among the Chumars where drunkenness is terrible and we got 42 names there of those who will have a struggle to overcome the bad habit.

We are in the Rajah's bungalow, seven miles above Chamba in a beautiful forest. The Rajah gave us permission to stay here one week. The bungalow is nicely furnished and the air is deliciously cool. Our servants are very nervous at nightfall for bears and leopards prowl all over the place. A leopard was lying asleep yesterday evening in a little summer house beside the tennis court.

This whole country is devoted to the worship of Nag. We are having nice talks with some of these hill people. We got a Bible class for non-Christians started in Chamba as well as the Temperance Society.

MARY J. CAMPBELL.

Chamba, August, 1915.

The Pindi Girls' School closed on Friday the 23rd of July. The last days of school were taken up with examinations and the girls were all doing their very best to pass well and be ready to go on into the "next book."

On the last day of school regular classes were dispensed with and they had "exhibition day." Everything was cleaned up and in "company order," the daris and mats were spread out in the court yard and there all the girls sat according to their classes. Besides the regular school girls the older girls who have finished the school and are reading in their homes, were present. They enjoyed the exercises a great deal though they did giggle and talk among themselves to some extent. They still feel as though they are a part of the school.

In the devotional exercises the girls sang "Showers of Blessing" and several zaburs. They sing nicely and very heartily. The exercises which followed were certainly very interesting—each class was supposed to do some "stunt." The smallest children sang a couple of songs and each little mite did her very best, and the result if not highly musical, was greatly appreciated. From some of the higher classes, girls recited verses and stories—some in English, some in Urdu and one or two in Panjabi. The girls in the seventh class did especially well—each of them recited in English and together they sang a very sweet song.

After the exercises, all the girls sang some zaburs and a song about "King George." Then a very important event occurred—the reports were handed out. That was a rare treat and they were

handled with such care and it was so hard to have to keep them sealed until handed over to their parents.

After dismissal some of the girls stayed and played games, or sat around to have a last talk before separating for the six weeks' vacation.

OLIVE R. LAING.

Rawalpindi.

CAMPBELL-HAMILTON WEDDING.

It was a great pleasure to the fifty-seven grown-ups and the children who attended the wedding of our Mission President, Rev. E. E. Campbell, and Pindi's fairest Miss Sabiba, Anna Hamilton, Friday, October 1st.

The Scotch Presbyterian Church was beautifully decorated with cut flowers and palms. The center aisle was arched with long grasses and cut flowers, making such a pretty walk for the bride. Somebody, I don't know who, played the pipe organ most acceptably and caused the thrills to chase themselves up and down the spines, and the necks to crane at the solemn peals of Lohengrin's famous Bridal March. But the Bride did not come. Then at Dr. Anderson's suggestion we straightened up and sang the 112th Psalm, and while we were contemplating the blessings "of the man who fears the Lord, and loves God's holy will," the bridal party softly and quickly came down the center aisle to where Mr. Campbell and Dr. McConnelee were waiting before Dr. Anderson.

Miss McConnell in white with pink rose buds came first. Then "Betty" Campbell with pink sashes and a basket with pink bows and pink and white rose petals followed, too interested in the crowd to care if she did hit one side of the aisle and then the other, and too jealous of her posies to scatter one for the fair bride. But she got there safely and was most delightful and charming. Miss Hamilton came in on Miss Mary Lawrence's arm. The latter was dressed in pale blue, trimmed in rose buds. She and the bridesmaid wore black hats. The bride was just her sweet, dainty self in fine white voile, embroidered net, and white rose buds catching up the graceful draperies. The white veil was gathered into a cap by orange blossoms. White satin slippers peeped out from under the round length skirt. A beautiful bridal boquet completed the bride's costume. An adaptation of the English and Presbyterian forms of the ring service was used.

The service was short and beautiful and after one verse of number 101, Mr. and Mrs. Campbell followed by Dr. McConnelee and Miss McConnell, and Dr. Anderson and Miss Lawrence, passed down the aisle to the strains of Mendelssohn's Wedding March to the rear of the church where they received congratulations of their friends.

A real home-cooked breakfast was served on the Ayers-Anderson compound. The bride's table was daintily decorated. Dr. Anderson as host and Mrs. Anderson as hostess entertained Mr. and Mrs. Campbell, Dr. McConnelee and Miss McConnell, Misses Lawrence and Hadley, Dr. and Mrs. Porter, Mrs. Kee and Mr. Roche. The other guests were seated at small tables under the big *shamiana*.

The bride and groom left in Dr. McConnelee's auto for Abbottabad—*i. e.*, after awhile they left. The key had mysteriously disappeared! After long search it was found in Mr. Chamber's pocket. He declared himself innocent and being a truthful man, the blame was put on the short horn of Gordon Mission College. The delay gave plenty of time to read the information posted on the back of the car: "Made in India," "Christian Union," "Oriental Travellers," "Passed Censor," etc. And after things grew monotonous the sahibs "fell to" and pushed the car out into the road, where even John McArthur became speechless from the suspense. But the key was found, and they were off to that land of bliss—"The Honeymoon."

—J. F. MERRIAM.

AN EXPERIMENT IN FRIENDSHIP.

A Story by Margaret M. Wilson.

I had not been long in India, when one of the saints of the earth showed me through a large industrial school for famine orphans. Introducing me to a smiling old woman, she said, in English, "From the first moment I saw that dear old soul, until now, she has been one of the joys of my life. When I was gathering up the orphan children, I found her lying with her baby, in the shade of a thorny bush, starved, and horrible to look at, too weak to rise. Yet when I told her I'd come to take care of her, she raised up and crawling along after me, began to help me with my children. And she has been mothering the little ones for me ever since, and never once has grieved me. What a delight her development has been to me! I think I know now why it says, 'He will rejoice over thee with joy. He will rest in His love. He will rejoice over thee with singing.'"

I had to live a few years before I could understand her experience fully. And in those years, I got to know Faith. She and her husband, whose new name, interpreted, means, "The blessing of Christ," had been turned out of their village home for refusing to repeat the Mohammedan creed because of their new faith in Christ, and they arrived at our house one early morning of the summer monsoon, with all their earthly possessions. These consisted of the rain-soaked garments they had on, a new testament worth five cents, and a baby daughter. It would have been a pleasure to have given them the things necessary for housekeeping, but it seemed imperative that their resentful Moslem neighbors should see that instead of getting paid for changing their religion, converts had still to work for their living. Faith's husband had no trade, so he began to do anything he could do, and to study diligently, to be able to read his Bible less haltingly.

His first Christian days were hard for him, but he got through them bravely, though often he scarcely knew where the next meal for his family was to come from. To keep doubt away, he made a big motto on brown paper, with scrawly red letters on it and fastened it on the wall opposite the door of the one tiny room in which they lived, so that every time he entered, he was greeted with the reassuring words, "He that believeth on Me shall never hunger." When a more experienced Christian told Faith one day that the promise referred to spiritual hunger, after a moment's perplexity she answered, "But if He supplies the greater need, will He not supply the less?" So she and her husband went on believing and were not actually hungry. But for a long time bread was scarce enough to make them keenly thankful for each day's portion. And that was probably why they taught their baby as they did. For after she had learned to say "Mama" and "Dada," her next lesson was "Thanks for this bread, Great Father," instead of being "There is no God but God, and Mohammed is his prophet" which are the very first words that little Moslems are taught. The baby said this grace with her lovely eyes closed tight, in devout imitation of her mother and father, before she was given her piece of the unleavened bread which was the daily food.

She was a fat, happy, little girl. They named her Nur which means light. Her proud parents, seeing with increasing admiration the place that women have in Christian society, began to plan great things for her and to value her most Christainly. She was "Christ's little lamb" and "God's beloved" and a lot of other precious things to her father. "Our daughter shall be like a corner-stone hewn after the fashion of a palace" he used to say, and he had been brought up a Mohammedan! He liked to think of the time when she would go to school and learn all those things which make women good and efficient. When some charming young Christian teacher would be welcomed home for her vaca-

tion, he and his wife would decide that their daughter was to be a teacher and manage a whole school. But when the doctor, who was a woman, relieved the child's father of severe neuralgia, he decided that Nur was to be a doctor and relieve the pain of cities full of miseries. Faith began to think that so promising a daughter needed a very wise mother, and so she decided to learn to read and got me to promise to help her.

Fortunately, when I agreed to teach her I didn't know that before her baptism when she and her husband were inquirers in another town, older and more experienced women than I had tried to teach her and had failed. I knew that she was painfully near-sighted and I soon found that she was more painfully stupid. However, when I remembered the darkness of the village from which she came I couldn't wonder that she didn't learn quickly. She explained her slowness by saying, "I can't learn quickly, as you people do. We don't know anything at all. Housekeeping I learned of my husband who brought me up. I was married at nine, and he was very good to me." This last sentence she always said with pride, knowing that he had been good to her because she was unusually fair and good looking. She had a high opinion of womanly attainments in general, however, for at seventeen she was the mother of three children, one of whom was living. So with confidence in herself, she began the Hindustani primer, and forgot each day all that she had learned the day before. As far as perseverance and lovableness were concerned she left nothing to be desired. But teaching her was slow work, and I was an American. She couldn't get my idea of the value of time in the least. She would be sweeping her mud floor dustily, or grinding the day's meal when I would arrive early in the hot mornings at the time she had appointed. Would I sit down in the shade and wait until she had finished her work and washed her hands and face and put the rice on to cook and combed the baby's hair, she would say. I had need of patience. Fortunately I had the exhaustless source of patience with me, and then when for weeks she seemed to be making no progress at all, in her lessons, I was about ready to give up trying to teach her. One morning I was going away discouraged, the Master seemed to say just to me, quietly, "I smiled on them when they had no confidence." Of course, since He was looking on those hopeless lessons, pleased, we were glad to go on with them.

Soon after the morning when the Teacher spoke to me from His word, something happened. It seemed that somewhere, deep in her consciousness, Faith woke up. She began to live mentally. "Now I see what all those funny little letters mean," she cried suddenly one day, and in the stimulus of that discovery she worked over her worn primer until she mastered it. Much pleased I got her a copy of Mark in big type, with a binding of wavy red and blue lines. She began it in high spirits and committed every day's lesson to memory as she spelled it out. Her interpretation of Christ's words were as delightful as they were oriental.

The living Word began its work in her life, and in everything, very literally, she began to be enriched by it. She got to keeping her house more neatly, for naturally she was most untidy. She learned to sew and to make baby bonnets from little patches of old cloth in "crazy quilt" fashion. She even tried to learn knitting, that art which fascinates Indian women, but she had to give that up, because of her eyesight. She began doing things for other people, too. One morning she brought out a second-hand reed chair for me to sit on. "Where did you get this," I asked, wondering at so large an expenditure. "Nur's father bought it for you to sit in, so you wouldn't have to get tired sitting on a bed while you are teaching me," she answered beaming. I protested against such loving extravagence, saying I sometimes sat on beds for hours together in the city homes. "The more reason you should have a chair here," she replied, not admitting that anything was too good for me. And she insisted on cooking strange and delicious kinds of bread for me, when I feared she had hardly

enough flour left for her family. One unfortunate day, to show my appreciation of the corn bread she had prepared for me, I told her how when I was a child at home with my brothers and sisters, we children used to shout with glee in a way which our mother distinctly discouraged, when the season's first corn muffins appeared on the table. That hint was enough—too much, in fact. For Faith spread the news of my fondness for corn cakes through the circle of hospitable Indian friends. And in a few days it seemed as if every woman I knew in the city greeted me with corn cakes. And each asked me if her cake was not the most delicious. Meals at the mission house began to seem superflous, and the doctor, from the head of our table noticed my lack of interest in what was placed before me, and ordered me a tonic for my appetite. I took it from her gratefully, knowing I needed a great hunger to eat all that love was cooking for me in the city.

Of all the dear Indian friends, Faith lived nearest. For a couple of years after she began reading I sometimes went over to her little house in the winter twilights, when the mission house was deserted and dark and cold. For at that hour the other missionaries were always out some place working, and the servant who should have lighted the lamps at dusk, generally returned from some place an hour later, placidly bringing the key of the locked lamp closet with him, and the fire was never lighted until after dinner. But in Nur's kingdom there was a fire in the mud fire-place on the floor, and dinner cooking over it, and a jolly little girl who roared like a bear when she saw me to show that she was ready for a romp. One evening after I had finished the sugar-cane that Nur had saved for me in a spirit of self-denial, and that I had eaten in the same spirit, Faith brought in that crown of her life, her tottering son, and made him say "Salaam" three different ways. She put him down on the floor and called my attention to his new garments. They seemed vaguely familiar to me. "See what I've done," she exclaimed triumphantly, "I made his clothes myself. That is the pillow you gave me when I was sick. I really didn't need it when I got well, so of the pillow case I made the little shirt and of the tick that held those funny little feathers, I made these striped pajamas. They are warm, and they'll wear well." "They will, indeed," I said. I remembered the day my mother bought them in Field's. "We'll get the best ticking," she had said, "and they will last you for years." I turned the small son around. The garments were truly extraordinary. There was room to sit down forward as well as backward in the tiny trousers. Sonny was so charming in them that I had to pick him up quickly and kiss him. "Where are the little feathers," I asked. "They are around here yet," she said, "I can't get rid of them." "They're worth keeping, we think," I said. "Are they," she asked with interest. "But anyway, sonny n e e d e d some new clothes."

A few months after this came a time when discouragement walled us in, and disappointment settled down on us stiflingly. Our Christian girls were silly and refused to understand that no flirtation could be harmless in such a city as ours. Their parents were quarrelling almost as disgustingly as Christians sometimes do in the United States. Our Moslem neighbors were courteously indifferent to all we had to say. Bad news came from home; and the season was malarial. One afternoon much dejected, I went over to play with Faith's babies. She greeted me at the door eagerly. "Miss Sahib," she cried, "I have a new song; I made it; I'll sing it to you!" "Do," I said. She took down her gospel from its place, held it very near her weak eyes and began to sing exultingly, without time or rythm, with many repetitions, words which had not existed for me until that hour. I never think of them apart from her.

Then the Lord Jesus, the dear Lord,
After He had spoken unto them,
Spoken unto them
All these sweet, sweet things,
Was received up,
Up into heaven

And sat down contented,
Sat down to love us
On the right-hand of God,
The right-hand of God the Father.
And they went forth and preached
Everywhere, everywhere.
The dear Lord worked with them,
Always with them every day,
Showed the signs of His presence always.
Amen, Amen.

She paused. "I like that song," she said. I was too weary to repress my tears. "So do I," I answered.

"Oh," she cried, "have I hurt you? What's the matter?"

"Nothing," I answered. "I'm crying because you are such a joy to me that I can't help it."

"Oh, Miss Sahib," she cried, reproachfully, "I a joy to you! How could that be, an ignorant woman like me!"

"You are," I said, "and that's all about it."

Faith could not understand it. Americans are strange people. But apparently she decided that if she couldn't understand me, she could at least *love me*.

"I'm cooking some awfully good rice," she said. "Do sit down till it's done."

THE OPEN BIBLE AND WHAT IT STANDS FOR.

The charter of all true liberty.
The forerunner of civilization.
The molder of institutions and governments.
The fashioner of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of literature.
The friend of science.
The inspiration of philosophies.
The text-book of ethics.
The light of the intellect.
The answer to the deepest human heart hungerings.
The soul of all strong heart life.
The illuminator of darkness.
The foe to superstition.
The enemy to oppression.
The uprooter of sin.
The regulator of all high and worthy standards.
The comfort in sorrow.
The strength in weakness.
The pathway in perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of the future.
The star of death's night.
The revealer of God.
The guide and hope and inspiration of man.—*Bishop William F. Anderson.*

HELPING THE MOTHERS.

Most of the mothers in the lands to which we send missionaries are very ignorant about caring for their babies. Our missionaries are showing them that bathing and care and proper food will do more to keep baby well than all kinds of charms.

They are telling the mothers of the little Babe born in Bethlehem; of His wonderful life and His death for us.

Shall we not pray that mothers everywhere may hear the story of Christ's love to them and then teach it to their children?

All over the world they are swaying,
The nests where the little ones lie,
And the faces, black, brown, white or yellow,
Are watched by the Father's kind eye.
Because long ago in a manger,
The Dearest of little ones lay,
Our hearts turn with prayer to the Father
To bless every baby today.

—The Missionary Helper.

The Bible gives a much larger place to the matter of giving than is generally supposed. Someone who claims to have counted the Scripture references, says that giving is mentioned 1,565 times in the Bible.

EDITORIAL.

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA WILL HOLD ITS THIRTY-THIRD ANNUAL CONVENTION AT XENIA, OHIO, MAY 9-12, 1916. CONVENTION PRESIDENT, MISS LILLIAN ROBERTSON, 1420 W. THIRD AVE., SPOKANE, WASHINGTON.

WELCOMING THE CHRIST.

"If this were twenty centuries ago,
And three wise men should seek my house and say:
'We bring glad tidings! Christ is born today;
Arise, and follow yonder star whose glow
Will lead you to the child!' would I obey,
If this were twenty centuries ago?

Alas! I dare not say this I would do,
Since I have slighted many another guest that came from God
And when Christ comes again—as come he will—
Will men be questioning and doubting still?
As when upon that first, far Christmas night—
When Christ shall come again, as come He will?"

These questions have occurred to many a Christian heart and have not failed to elicit some anxiety. Whether we, who love the Christ with all the light of twenty centuries cast upon the glorious life, would have sided with the unbelieving Jews in the days of the Nativity, is something that cannot be decided. And conjecture is needless. But the verse is wise in that it says:

"And when Christ comes again—as come He will—
Will men be questioning and doubting still?"

* * *

OUR 1916 STUDIES.

Beginning with this December issue we have a full program for mission studies. For six consecutive months the program includes Foreign and Home Missions—a most interesting and instructive outline of mission study. The Foreign Study text-book is "The King's Highway" and the articles are by Mrs. J. P. White. The Home Mission Study text-book is "Home Missions in Action" and the articles are by Mrs. T. C. Atchison.

We know of no other magazine giving so much help to its readers in mission studies. There is a fund of information in the year's program that is valuable to any student of missions. They are made interesting for children if the senior members of the home will talk of the relation this periodical has to our own and world-wide missions. We endeavor to give the best illustrations relating to the subject. Our contributors to the pages of the Magazine find their compensation in the larger vision of its readers—the membership of the church seeking to know the will and plan of God for the redemption of the world.

Christian missions is the enterprise of God. No human being could be magnanimous enough to plan such an undertaking. We learn of the progress of missions through the human voice and the printed page. We cannot do better than make our own mission fields important and interesting to the members of our own household.

WILL YOU HELP?

We do not think we are asking the impossible when we spread the following plan upon our pages. We do not know a more simple, feasible or reasonable effort in behalf of our Women's Missionary Magazine.

We might send personal appeals in attractive style to every woman in the church, but the task would be too great and it would incur a large expense. We believe that there is some one person in every missionary society who is interested enough to make this appeal of importance to her congregation. We are glad to send sample copies where needed. We have sent out great numbers and it has done good. Can our readers think of a more simple way to make a canvas than the plan we have adopted? Look at the possibility of placing in 16000 homes, the Women's Missionary Magazine. We offer no apology for our sincere desire to improve the Magazine and extend its circulation.

We believe it is our duty to make the best possible Magazine and then urge its larger circulation. It is an appropriate holiday gift—subscription price ONE DOLLAR per year. The twelve issues have about 900 pages, well illustrated, and excellent reading.

No home in the church should be without missionary literature. Read *"Our Aim"* and start an interest in your own congregation in behalf of the Women's Missionary Magazine.

OUR AIM

Is to place The Women's Missionary Magazine in 16000 Homes

HOW IT CAN BE DONE:

If 100 Congregations will each take 50 Magazines	5000
If 300 Congregations will each take 20 Magazines	6000
If 300 Congregations will each take 10 Magazines	3000
If 400 Congregations will each take 5 Magazines	2000
	16000

The above is on a basis of 1100 congregations which we have, and no one is able to compute the results of such a wide-spread effort as herein planned.

WHICH ONE IS YOUR LIST?

All cannot reach the highest mark—but all can do something—choose your best and make the effort to place the Magazine in every home in your congregation.

We can do it if we will. Will YOU Help? Begin Now.

Every year new and improved methods for work are presented. It is of great importance that the secretaries of auxiliary and Presbyterial societies keep informed.

The work demands business methods as well as enthusiasm. We believe intelligent disposition of the funds of the society is largely dependant upon the secretary of the society. A good secretary is a large asset in the local society, as well as in the Presbyterial Society.

The following is a message of great importance. Designating our Thank-Offering cripples the work for which the enterprise was inaugurated. Only those in close relation to the need, the project, and the means at hand can do this distribution intelligently. We trust this important request will meet with support from every individual and society. —Editor.

Pittsburgh, Pa., Nov. 13, 1915.

Mrs. George M. Moore,
Xenia, Ohio,

My dear Mrs. Moore:

Kindly give notice in the December Magazine requesting the various societies **NOT TO DESIGNATE** their Thank-Offering, as there is not sufficient money contributed through the regular channels to carry on the work.

This matter was taken up at the first meeting of the Board in November, and the Board decided that it would be best to leave the distribution to them as they know the actual needs.

Hoping this will reach you in time to go to press, I remain,

Yours sincerely,
JENNIE H. CLARK,
Statistical Secretary.

* * *

"The Garland of Marigolds" was compiled by the workers in India with great expectations. A recent letter tells us that the hopes and prayers of the workers will not be fulfilled until a second edition has been called for and sold. Just to look at the faces of the women and girls is an inspiration—beautiful faces and lovely lives show forth the wonderful power of Christ when He enters into the lowly and unlovely.

A lady in the Congregational Church ordered FIFTY to give as Christmas gifts. They will make beautiful, attractive gift books at the Christmas time and the stories will be a help and inspiration for gifts of lives, of prayers and of money.

Among the greatest sufferers by the European war have been the Armenians. Their condition is even worse than that of the Belgians. Massacres by the Kurds and Turks have again broken out, accompanied with atrocities. A multitude of Armenians whose homes had been ruined and burned have fled across the frontiers from Turkey and Persia into Russia. There are about 100,000 of these refugees, most of them women and children.

"Never in my life have I seen such suffering," writes Tolstoi's daughter, Alexandria, who is serving with the Red Cross near the frontier. Some of the refugees in her hospital had had their hands and feet cut off. All were emaciated and in tatters.

They are not only destitute but broken-hearted, many having seen their husband's and children slaughtered before their eyes. According to a later dispatch from Tiflis, about August 10th, 255,000 Armenians have abandoned their country with the retreating Russian army and are taking refuge in Trans-Caucasia.

In Turkey, where every able-bodied man has been forced into the army, the condition of the women and children is even worse, the ravages of famine and pestilence being added to those of Kurdish savagery. In one town not a grown person was found, only 500 orphans remained to tell the story of savage persecution.

* * *

See Literature page for list and price of leaflets for use in "Home Missions in Action," Home Mission text-book studies for ensuing six months, and be sure to make use of this supply. Send orders promptly that there be no delay in preparation for these important topics.

DAILY COST OF WAR.

The war is costing the nations fighting in it nearly $100,000,000 a day. This is a dollar a day for every man, woman and child in the United States. That is enough to feed the nation. If we had that, no one would need to work as long as his old clothes lasted him. And all this is wasted in destroying human life. It is impossible to imagine a more needless waste. Any sensible man knows a way to stop it, without surrendering any rights, if the yah-yahs, the navy experts, the ship builders, the powder crowd and the low-browed politicians did not rally the rash and thoughtless to their banners of blood. Nothing can be settled except by arbitration and yet there are a lot of fellows, who can't hang two ideas together, sticking up their noses at that. It wouldn't take over three men to settle that war in three days and preserve the rights of all. And it would be done if the idiots didn't interfere. —Exchange.

The above is put in some stronger language than we are accustomed to use, nevertheless it carries a great deal of truth with it. A calculation has been made by those having higher ideals than is even represented in this item, namely, that if an equal sum of the money, worse than wasted, a thousand million times worse than wasted, could be used for education and Christianizing influences the war would stop, and when one thinks how difficult the task and how long the effort has been to increase the funds and secure the volunteers for an army of Christianizing the un-Christianized world and how readily money is demanded and secured for the prosecution of nation-wide murder, it is most unbelievable that such conditions are true, and we wonder how long, how long can these things endure!

* * *

TERMS OF PEACE.

The great war in Europe is not to be settled by the ordinary terms of peace. It will not be a matter for the diplomats and their stilted phrases. The war is not one of those little events that can be disposed of by formal terms. The civilization of the whole world is shocked by the encounter. Religion itself has been desecrated. Manhood has been throttled. Human nature has been outraged. We will have to go to the bottom of things, to the essential rights of humanity, for which God Himself prescribes the Golden Rule as the international law, for which the Prince of Peace furnishes the interpretation. There is nothing within the compass of trade or precedent that will cover the case. All terms will be grounded in the guaranties of humanity. The quarrels of princes will be shut out from the new charter of the brotherhood of nations. There will be a grander treaty than one that caters to the vanity and selfishness of rulers. Humanity must win this war or the dead have died in vain.

STUDY FOR THE MONTH.

JANUARY—"THE KING'S HIGHWAY."

Along Old Mission Trails—In Egypt.

Bible Reading—Egypt in Promise and Prophecy. Isa. 19:21.

Roll Call—Current Missionary Event from Egypt.

1. The Awakening Among Copts and Mohammedans.
2. New Methods to meet the new Conditions.
3. The Attitude of the Egyptian Church toward her Missionary Task.

HOME MISSIONS—A NATIONAL FORCE.

"Righteousness exalteth a nation, but sin is a reproach to any people."

Aim—The realization of the power of Christian principles and ideals in strengthening the life of a nation.

Scripture Lesson—Prov. 29:2-18.

Topics for Study.

1. The Scope of Home Missions.
2. A Glance Backward.
3. Problems Confronting Us.
4. New Tasks.

A GREAT MAN GONE.

Head of Negro Race is Dead.

The death of Booker T. Washington takes from us one of the most valuable men of the nation. He was more than a leader of the Negro race—he was a leader for all races since there was nowhere an abler expounder of true living than Dr. Booker T. Washington. He honored the human race and in his life exemplified the ideals of humanity. Mr. Washington was faithful to his people because he was true to humanity; because he stood for virtue, culture and righteousness, and set his great spirit to work in the service of mankind.

Mr. Washington was born in slavery, near Hale's Ford, Va., about 1858. After the emancipation of his race he moved with his family to West Virginia. He was an ambitious boy and saved his money for an education. When he was able to scrape together sufficient money to pay his way into Hampton, Va., he entered General Armstrong's School for Negroes and American Indians and worked his way through an Academic Course, graduating in 1875. Later he became a teacher in the Hampton Institute where he remained until 1881, when he organized the industrial school at Tuskegee, Alabama, to which he has devoted most of his attention and made for himself and his people a most successful career.

Tuskegee Institute started in a rented shanty church, and today it owns three thousand acres of land in Alabama and has nearly one hundred buildings valued at $2,000,000 or more. In addition to his prominence as an educator, he gained considerable fame as an author and orator. Dr. Washington was necessarily a man of broad ideals and large sympathies and unaffected manners.

In one of his addresses at Hampton he said, "Here and there throughout the South are things that bring me the greatest amount of hope and encouragement. It seems to me that one of the greatest evils that could befall our people at the present time would be to have any large proportion of them to suffer themselves to grow embittered, to learn to hate the people of any other race, to cherish hatred in their hearts because of what people do to them. To be useful in the world, to exert the most lasting and deepest influence one must always be calm, cheerful, and self-controlled in action. Such people exert the greatest influence in life and will help most in the solution of the problems in which we are most interested." At another time, at the same institution, he said, "Your time here is costly—costly to your parents and costly to many others. You do not pay for all your advantages here. Do not imagine that you do. Time is often lost because students go out with exaggerated ideas of their own importance. They think the world cannot get on without them. Forget yourself. Be simple. Such people are the ones who succeed best."

Very significant were the words of Colonel Watterson of Kentucky who expressed in the strongest terms his confidence in the work that Tuskegee was doing. He said, "I stand here to declare that the world has never witnessed such progress from darkness to light as that which we see in those districts of the South where the Negro has had a decent opportunity for self-improvement. He is a bad white man who will not help his neighbor black man when that neighbor black man shows a spirit to help himself. He is a foolish black man who thinks because the mirage of social equality, which would prove a curse rather than a blessing, is denied him, that the white man hates him. Social questions the world over create their own laws and settle themselves. They cannot be forced. No man should wish to go where he is not wanted; self-respecting men dismiss the very thought of it, going their own way, hoeing their own row, and giving praise to God that their happiness is within themselves and beyond the reach of any man, white or black, king or vassal."

Mr. Washington was a true, Christian gentleman, full of kindness and truth and his memory will be sacred to this republic for ages to come.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

"A prayer circle, to meet at stated times, or at call of president." This is the pivotal point in our *Standard of Efficiency;* possible for any society, and if seriously, faithfully taken, will make practicable all the other nine points. Born of prayer, the future existence and prosperity of our women's work will be commensurate with the power we can draw from the Throne through communion and intercession. There need be no "organized" prayer circle, or program, or leader—just a quiet division into little neighborhood groups of those who realize the need and are willing to "pray through"—meeting weekly at a convenient hour. What to pray for? Your pastor, the needs in your congregation, special intercession to meet special local needs, your society—that the Lord will give you the faith to undertake more for Him than you were willing to do last year. Your special missionary, for the Junior leader, so much needed before a Junior Missionary Society can be organized. Get the Prayer Cycle, published by our Women's Board, which suggests the name of every missionary in our church, and when you find a convenient space, please slip in the name of your Field Secretary. Of course, this point is taken, if you meet occasionally for prayer at the suggestion of your society president, but there is a special blessing in store for those who definitely set apart a time for definite prayer. Try it, beloved, and God will loosen out His power in your own life and in the lives of those for whom you intercede.

Point VI. "A ten per cent. increase in number of subscriptions to Women's and Junior Missionary Magazines." In recognition of the editor's devotion and efficient service, we should rally to her call in securing those sixteen thousand subscriptions (the next General Convention will meet in her home town; lets give her a shower). She is too modest to claim what is generally known and acknowledged even in other denominations, that our Magazine takes highest rank among missionary periodicals of this kind, and any woman reading it faithfully for one year will be well equipped, well informed and well enthused along every department of our W. G. M. S., and there will come within your range the widening horizon of world-wide missions, but, honest now, when you drop down, amid your household cares for a few minutes rest and reading, don't you sometimes give the *Ladies' Home Journal* first place? "Oh, but," you say, "the Journal is so refreshing and restful." Why should it be more than the good news from a far country, or the very latest gleanings from Home Fields—the things you are linked up with in a vital way, because you have investments there? Again and again, in my rounds among our women, I have called attention to articles in the Magazine only to hear the reply, "Well, I haven't had time to read it yet." Listen, you always have time for the thing you really want to do; it is just another instance where "the good is the enemy of the best," other things will crowd out our beloved Magazine unless we steadfastly set ourselves to read it *first,* when we will discover that it has a wonderful fascination. In other words we have developed a taste for the best thing in all our literary menu. Efficiency and "Preparedness" are in the elemental thought of our national life today; why should we be slack concerning the status of our Lord's Kingdom?

On the home stretch, after a five thousand mile trip through Idaho, Uncompahgre, Arkansas Valley, Oklahoma and Texas. Some telling results from the Isaiah 41:6 Fund. One beneficiary has personally visited a number of societies in her Presbytery, giving a comprehensive report of the Spokane Convention, and has sent a written report to others—fresh from heart and pen. Two new organizations have been effected, viz., Redlands Mesa, Colorado, and Hoyte, Texas. Wish I had time and space to share with you some of the good things in connection with this trip. We have the best women in the world, and they are not all east of the Missouri River either. God bless them East and West, and make them to abound in every good work, to the praise and glory of our blessed Lord.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
2929 Taggart Street, North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

THE WAIL OF HEATHEN NATIONS.

We are dying fast of hunger,
Starving for the bread of life,
Haste! oh hasten! ere we perish!
Send the messengers of life!
Send the gospel faster, swifter,
Ye who dwell in Christian lands:
Know ye not, we're dying, dying,
More in numbers than the sands.

Christian! can you sit in silence
While this cry fills all the air?
Or content yourself with giving
Only what you "well can spare?"
While you dwell in peace and plenty,
Store and basket running o'er,
Will you cast to these poor pleaders
Only "crumbs from off your floor?"

Can you sleep upon your pillow,
With your heart and soul at rest,
While upon life's treacherous billow
Souls you might have saved are lost?
When the Master comes to meet us,
For this loss—what will He say?
"I was hungered: Did ye feed Me?
I asked bread: Ye turned away?
I was dying in My prison
Ye ne'er came to visit Me?"
What swift witnesses those victims
Standing by—will surely be.

Christian reader: Will you not resolve, in reading the above pitiful wail, that throughout the future, as long as God gives you life, that you will give to Him, the best of your time, the best of your talents, the best of your service, and the best of your gifts, that these poor heathen may be saved with you throughout eternity.

THANK-OFFERING FACTS.

December usually finds the treasurer's books of all missionary societies—Women's, Young Women's and Junior's—closed for the year's Thank-Offering.

To no one but God, the Receiver of the offerings, is known the name of each giver, the amount of each individual gift, and the spirit in which each gift was given. In His "book of remembrance" all is carefully written, and He will reward according to His promises, and according to the merits of each case. What the total offering for the year, 1915, will record will not be known until Mrs. J. B. Hill, treasurer of the Women's Board, closes her Thank-Offering account, January first.

The money will then be divided and placed on interest in four reliable banks in Pittsburgh.

At the annual convention of the Women's General Missionary Society next May in Xenia, Ohio, the Thank-Offering bearers will present the reports of the Presbyterial offerings from the home-land and from Egypt and India, and through the consecration prayer the

gifts will be formally laid upon God's altar.

The division of the Offering to the Foreign, Home, Indian, Freedmen, Ministerial Relief and Parsonage departments of the women's work will be made at the first meeting of the Board in June, according to the need of each one for the current year.

According to the action of the convention of the Women's General Missionary Society years ago, the interest on the Thank-Offering deposits is paid to the contingent fund, to meet the expense of furnishing free leaflets, boxes and envelopes to missionary societies.

Helpful Literature.

If any desire or need to know the full facts concerning the Thank-Offering work of the Women's Board, order the free leaflets, "What the Thank-Offering Does for Missions" and "The Story the Thank-Offering Blanks Tell," from 905 Publication Building, Ninth St., Pittsburgh, Pa.

To Whom Should These Leaflets be Given?

To the interested? Yes! That they may know how God is blessing their gifts in the extension of Christ's kingdom.

To the uninterested? Yes! That they may come to know what their gifts would do if poured into the Lord's treasury.

To the members of all the missionary societies? Yes! To incite them to more earnest effort for the coming year.

To the non-members? Yes! That they may be led to have an active part in the work which through gift worship brings down God's richest blessings upon both gifts and givers.

To the pastors? Yes! That they may understandingly heed Paul's exhortation, "Help those women who labor with me in the gospel."

WHEN? OH WHEN?

The work in all the mission fields of the world today is seriously crippled for lack of funds to support it. Church Boards are too often so burdened with debt they cannot support well the work they have already undertaken, hence how can they take heed to the legion of calls that come from all parts of the mission fields for enlarged work?

What does enlarged work mean? It means more workers. What do more workers mean? More salaries. What do more salaries mean? More liberal gifts into the Lord's treasury. From whence must these liberal gifts come? From those who are already enjoying the privileges of the gospel and to whom Christ is saying continually, "Ye who have the gospel, go give it to those who have it not."

The present sad conditions along financial lines often prompt the serious questions:

When? Oh when will God's people come to realize their responsibility to Him for the full consecration of their property (be it much or little) to the cause of making Christ known to all men?

When? Oh when will the day dawn upon Zion when the Mission Boards can give their time and strength to wisely disbursing the church's tithes and offerings insteal of having to go forth pleading with people who know their duty—to support properly the work the church has already pledged itself to carry on?

When? Oh when will our missionaries coming from afar to the home-land for recreation and rest, be relieved of the heavy burden of soliciting funds for the support of missions?

When? O when will the educational, evangelistic and medical work be carried on at home and abroad, without having the estimates cut down to the lowest notch lest the debt be increased?

When? Oh when will Christian men and women everywhere carry out in a practical way the solemn vows they assumed for the support of the Lord's work when they united with the church?

Is not the voice of God answering? When My people under the influence of love will "look not every man on his own things, but every man also on the things of others," and when the principle embodied in the scripture, "ye are not your own. Ye are bought with a price" shall rule their hearts and their lives.

May God hasten that day!

GIVE JESUS YOUR BEST.

There is no season like the Christmas-tide to call forth songs of praise and thanksgiving from the hearts of Christians.

The very name Christmas should prompt every believer to place the name of Jesus at the head of the list of friends to whom presents are to be given and He should receive the richest and the best.

Will you not, on Christmas morning, place your *best gift* in your Thank-Offering box, and add to it regularly at least once a week all through the new year, 1916? The work needs your gifts. You need the blessings which follow. Will you not try to win them?

THE CHRISTMAS TIDE.

The nearness of Christmas brings to mind the following beautiful story told at Kansas City Convention by an honorable layman of Washington, D. C.

On Christmas Eve—ten days ago, I stood in the great plazza in front of the Capitol in Washington. I looked over in the twilight to the broad steps of the east front, where almost all our Presidents have been inaugurated. I saw there something that I never had seen before—a great Christmas tree rising in front; the United States Marine Band—our national band—volunteering, and a chorus of a thousand singers on the steps; above that, a manger with a light shining from it, and wise men and shepherds kneeling beside it, and above that, great white angels, as if poised in the air: and, high over all, across the front of the Capitol, in letters of electric light, glowed the words: "Peace on Earth. Good-will to Men." It was the community celebration of the coming of Him Who was the first and greatest missionary—the example for all missionaries of all times—"Who, for our sakes became poor that we through His poverty might be rich."

It was the prediction, in the very words of the herald angels, of what should come to pass through the Prince of Peace.

If the Church of Jesus Christ will but be faithful to its trusted duty, it may hasten that day. Led by the national band and the thousand singers—twenty-five thousand of us, from all the States of our country and from all civilized countries of all classes and creeds and tongues, sang together the Christian Carols of Christmas. At the last, as the Star of Bethlehem blazed out above us, we sang, in mighty chorus, "All Hail the Power of Jesus' Name."

Was not this the prophecy of the time, seen in vision by John, when a great multitude, which no man could number, of all nations and kindreds, and peoples and tongues, stood before the throne and before the Lamb, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing?"

PASS IT ON.

If you should have a helpful thought,
Tell it! Tell it!
If you know, what others need to know,
Pass it on! Pass it on!

HELPFUL THOUGHTS FROM THE KANSAS CITY CONVENTION OF STUDENT VOLUNTEERS.

The Churchs' Wealth.

More than $23,000,000,000 is the estimated property of the Protestant communicants in the United States. For ten years they added an average of nearly $700,000,000 a year to their possessions, whereas $16,000,000 a year represent their devotion to foreign missions.

Our Trusteeship.

Do we not mourn that the material prosperity of the church far exceeds its spiritual power at home: but do we wonder at it, when we think of our neglected trusteeship?

It is true that some individual Christians are giving to missions more than they spend on themselves, but the church as a whole must admit that it is not a faithful trustee. It is not carrying out the last will and testament of Jesus Christ, for more than one-half of the churches do not give at all to foreign missions, and far more than half the members do not give outside of their own local congregations, while thousands give nothing at all.

Appeals for Money.

Church members are even impatient of appeals for money. How many a pastor will tell you that he dreads to ask his people for money for any cause outside their own home concerns. Men talk about that as they talk about no other appeal that comes to them from any quarter whatsoever. They give freely to politics, they give freely to business and to pleasure: but when it comes to this need (missions), *the highest of all*, they are impatient, they are unwilling. In far, far too many cases they get into the way of thinking that they have already given, because they have so often refused to give—like the old Negro in Washington who married. At the end of the year, he was asked how he liked it. He said: "Oh, very well, 'cept that the old woman is always asking me for money. She asks me for a dollar today, and a quarter tomorrow, and fifty cents the next day." When asked: "What does she do with all that money?" he replied: "Deed boss, I dunno. I ain't given her none yet."

The attitude that many church members take toward the appeals for missions is just as unreasonable.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, 2020 Perrysville Avenue, Pittsburgh, Pa.

The following leaflets on Temperance may be obtained for free circulation if orders are sent to Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Ave., N. S., Pittsburgh, Pa.

LIQUOR LEAFLETS.

A Leading Journal on the Indian Native and Drink.
Beer Production Slumps.
The Way to Victory.
Beer Emptied in Street.
Insurance and Alchol.
A Talk by Robert J. Burdette.
Two and a Half Billion Dollars.
Six Panama Canals.
Has He Tried?
Stop a While.
"The Child is Father of the Man."
An Unnecessary Institution.
The Power of Control.
The Saloonkeeper.
The Tide is Turning.
Song of King Alcohol (recitation).
The Craving Created by Alcohol for Itself.
Why Jennie Warned the Judge.
"My Darling."
Water.
Felled by the Foe.
Co-operation of Temperance and Missionary Societies.
Thirty-six States Can Do It.
A Brown-eyed Boy.
A Chip Off the Old Block.
Attention, Boys.
Ten Objections to Prohibition Answered in Brief.
What a Christian Can Do.
Children's Talks on Prohibition.
The Drink Bill for 1914.
God Save Our Land (song).

TOBACCO AND CIGARETTE LEAFLETS.

Bob Learns a Few Things.
What I Have Seen of Cigarettes.
Claud's Lesson (on profanity).
The Tree.
How to Use Money.

PLEDGE LEAFLETS.

Why Sign the Pledge.
An Indictment.
Should Children Sign the Pledge?

We also have blotters and posters, all of which will be sent free to our own workers—condition of Temperance Fund permitting. Orders should be sent to Mrs. R. C. Morton, 2020 Perrysville Avenue, N. S., Pittsburgh, Pa. Next time we may have a word to say about the use of the literature or how to get best results.

The Board has decided not to publish a calendar this year.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India — Miss Eleanor W. Maconachie, Pathankot
Dr. Anna Boggs Watson, Tanta, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky. — Miss Christianita Totten, Henderson, N. C.

NOTICE.

Some requests have come for items concerning our Young Women's Special Workers. It is our hope to have a short account of each worker from her own pen in one of the Magazines of the winter. It will take several weeks to hear from our India representatives.

NEW SOCIETY.

Steubenville Presbyterial, First Steubenville, Ohio, 17 members. This is Young Women's Society No. 2. A great, great many churches do not have Y. W. Society No. 1 yet. Is it not time to arise and get busy?

"THE KNOCK-BOX."

What an odd kind of box, yet it actually exists in some homes. This is its story according to the Christian Herald. Several years ago, a young couple began housekeeping. The wife saw so many faults in her husband and was so constant in her criticism that she was in grave danger of becoming a chronic "nagger." He finally suggested that she write on a slip of paper any grievance, destroying any criticisms that seemed trivial. The remaining ones would be saved for his reading and profit. He would do the same for her. A little box with a slit in the top resembling a mail box received the paper. Each evening it was opened and contents distributed. The effect was good. The box became a fixture. When children came into the home and they were old enough to write, they added their criticisms and received their share. Peace and quiet reigned. Harmony was assured. The nagging spirit died for lack of fuel; aggravations caused by untidy or careless habits ceased; the burdens of life, mental and physical, grew smaller day by day; the spiritual life flourished. The experiment is worthy of a trial in other homes.

It is altogether possible that a similar method might be profitable in our missionary society family. There are faults to be found in the Junior Society and in the Senior Society. Even our Young Women's Society is not perfect. If the proper criticisms were made, in the right spirit, great good might result. Or do we enjoy fault finding without thought of remedy?

In the local society there may be a tendency to be critical. The office-holder or committeeman may need it. The paper was pointless perhaps and the prayer was poorly worded and halting. A kindly criticism given in a kindly spirit from a humble sinner and in person may be helpful. No one cares to have either her imagined or real shortcomings heralded abroad by sharp tongues. The work of the missionary women is to be constructive, not destructive.

Since our family is so large and varied as to temperament and experience, we might modify our subject somewhat and call it a "suggestion box."

The Young Women's corner is open to receive "tried recipes." If you merely think of all the good things and never pass them on, you cannot expect improvement so far as your effort is concerned. The ambitious maiden was anxious for results so she urged, "Speak up, Ike, and 'spress you'self." We concur with her.

By way of suggestion, articles are solicited to fill these Young Women's pages. Will you not offer something without solicitation? Put aside your modesty or fear of being presumptious and surprise the "corner!"

Some who have been asked have graciously accepted; others have given good reasons for not complying at once; still others have made no acknowledgment of having received a request. Kindly read this slip when you open the "knock-box," profit by it and we shall be a happy family. I. B. L.

THE MISSIONARY SOCIETY A PLACE FOR REAL DEVELOPMENT.

An athlete needs a developed body; a scholar needs a developed mind. If we are to do effectual work for the Master we must have both and also a spiritual development. The better the first two, the better we will be able to perform our work for God. God's workers need strong bodies and minds.

In the missionary society we learn of the needs of the people in foreign lands and also of those in our own land, who do not love Christ or His Book. The more we learn of these and their needs, the more we will give of our time and money, and the more we will pray for the work and workers.

No place can we gain so much information as in the missionary society, where different views are given and where we study not only of the work of our own denomination but of the missionary work in all lands. Here we learn of the difficulties and results, the first nearly always because of lack of money and workers and the latter wrought by prayer. Prayer not only of the missionaries on the field, but by those also who stay at home. Do we all pray for the missionaries whom we help to support? Are they remembered in each meeting of the society? One of the new missionaries, in addressing a society which was helping support her, said, "I am glad of your support by money, but more than all else, I ask your prayers." God has promised that great things will be brought about by prayer. If we are to see His work through us, we must exercise great faith and rely on His promises.

As we study of the great faith of the people who have lately forsaken the false religions, it should stir us, and our prayer life should be strengthened, both as to societies and individuals. If we are much in prayer for those who do not know Christ, we will also be more willing to give of our money for the extending of Christ's kingdom.

True, we as United Presbyterians can pride ourselves that we give more per member to the missionary cause than other denominations, but even then are we doing what we can? How often do we deny ourselves a comfort or even a luxury that some one may know of Christ?

We can not all go. We may not have much to give. All who need our help are not in foreign lands, or in distant parts of our own land. Are there none who need help in your community? Is there no work for you in your congregation? Is there no work in your society? Do you take part in the program when asked? Are you willing to help with any work your society undertakes?

If the members of each society are willing to work, give, and pray for the society and all its work, what a powerful society we would have. What a power for good the society would be in the church and community. Not only in special missionary work, but in the influence of its members upon those with whom we come in contact. The more good we do at home, the more we will want to do for the countries which do not have such influences within themselves.

If we develop ourselves along the lines of joy in service for the Master, and giving of our money for the extending of Christ's kingdom, and pray much for

His work and workers, we will be ready for any work that He gives us to do.

MRS. MERLE MONTGOMERY.

Mission Circle, 1st, Grove City, Pa.

THE RELATION OF THE Y. W. M. S. TO THE UNSAVED WORLD.

We all know the urgency of the need in foreign lands and the eagerness and readineess on the part of those unsaved to hear and learn of Jesus Christ. We know, too, the command given to all, young, middle aged, or old, "Go thou." But what is the peculiar relation of young women to this need?

For one thing, they have youth. Any work in which they are thoroughly interested has back of it an enthusiasm and courage which will not be so marked in later life. What a time is youth! Everything seems possible. Failure has not brought fears or lack of hope. The vision and ideals have not been cut off by worldly affairs. The health, strength and energy to do have not been impaired. Time in which to work and freedom from responsibility are the more probable fortune of youth. What a need, what a call, to spend this enthusiasm, time and energy in Christ's cause and for the enlargement of His kingdom!

Young women today have greater advantages and opportunities which entail upon them greater responsibilities. Every young woman has received educational advantages equal to or beyond those of her parents. What are her privileges compared to those of her sisters in other lands? Even in other lands that we call civilized, the opportunities are not to be compared to the grand opportunities in our own free country. And when a young woman's advantages are compared with those of the women in heathen nations, she should not fail to thank God each day for her own greater possibilities. Then realizing that these advantages have come through no merit of her own, she ought to give her time, money, energy, and prayers to rescue the unsaved world, or, as many are doing, heed the call literally and set out in person for foreign shores. This call to the foreign shores comes only to the young, for our boards see fit to place an age limit on those accepted for such service.

We say, "What can I do? I am only one," or "We are only one society." We have only to think what one girl, back in Bible times, was able to do. A stranger in a strange land, of a despised race, she saw that race about to be cut off. Single-handed, and with desperate courage, she saved the day, appearing before the king in behalf of her people. Esther was able to accomplish much even in that age when woman's influence was accounted as nought.

When we think of the wonderful temperance movements in our day, then think back and realize that this is a result of a campaign of education extending through some years, and then think still farther back and realize that this had its beginning in the mind of one woman, Frances E. Willard, surely there is shown the possible power of a single one, when that power is used to God's glory and in Christ's name.

Take our own women's missionary work. Not long ago this had no distinctive standing and was carried on through the regular channels of the Foreign Board. But it has outgrown that stage. Let us hope that the young women's work may so grow, not that it may get away from union with the women's work, but that its work may be definite and enlarged.

We have opportunities. But may we realize that opportunities are responsibilities. Gifts are burdens. Power is duty. God has given youth and all its advantages, not for selfish squandering and vain glory, but to trade with and to use to His glory. So, whatever be our lot as young people, whatever our work or purpose in life, to God we must answer and to Him we are responsible for heeding or not heeding His command, "Go thou." And as God upheld Esther, as He inspired the work of Frances Willard, as He has blessed the work of the Women's Missionary Society, so will He continue to uphold, inspire, and bless the efforts, however feeble, made in His name for His glory.

MRS. WM. ROTZLER,

2nd, New Concord, Ohio.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

Let every woman who reads this article drop a special thank-offering into her box because through the good hand of our Father all our missionaries have reached their destination in safety. Many were very sea-sick because the voyage except the Mediterranean part of it was very rough. You can imagine the glad welcome that they received upon their arrival. A letter from Miss Giffen says that her father, Dr. Pollock and Mrs. Bell were down at the dock at Alexandria to meet the Egyptians. Our sympathies go out for dear Mabel Stewart who had expected her father to meet her but whose face she will never again see on earth.

Upon one of the days when we were together in New York, Doctors Watson and Anderson and a representative of the Women's Board had a very interesting conference of about four hours. Many items of our work were discussed and some conclusions reached. Among other things learned was that the Foreign Board has a rule which automatically drops the name of a missionary from its roll whenever he has been detained in this country a year longer than the usual furlough period. After a good deal of prayer and much discussion the Women's Board has decided to adopt the same rule and to put it into effect in the early part of 1916.

This information is given to the readers of the Magazine at this date so that they will not be alarmed if they should happen to miss some names that have been on our rolls for a long time in some of the future numbers of the Magazine. Miss Whiteside's father is slowly improving and yet not sufficiently well enough to permit her returning to Egypt. It has therefore been decided with the consent of the Argyle Presbyterial Society which pays her salary to transfer her salary while she is in the home-land to the support of Miss Ida Cabeen of Alexandria. Of course you know that Miss Whiteside came home at her own expense and is receiving no furlough salary. Miss Hazel Bennett has been in this country for quite a time on account of the serious illness of her mother. Her salary is paid by College Springs Presbyterial. The matter of transferring the salary to the support of another missionary was taken up with the Presbyterial and it was unanimously decided to allow this salary to go to the support of Miss Minnie E. Beatty of Sialkot City during Miss Bennett's sojourn in the home-land. We deeply appreciate the action of both these Presbyterials in allowing the money to be used for the salary of a missionary whose support was not pledged; thereby keeping the money in active use and relieving the Board of the burden of two salaries. We now have about twelve missionaries whose salaries are not provided for after the above changes were made. Are not there some individuals and societies who could assume the whole or some part of a missionary's salary? In the Presbyterial, for example, there are twelve auxiliary societies. Could it not be arranged that each auxiliary pay one month of a missionary's salary? This would make it easy for all and be such a help for the Board. The Board will endeavor to have all missionaries whose salaries are assumed either as a whole or in part write annual or semi-annual letters to the individuals or societies which have pledged their salaries. No better way can be devised for keeping you in touch with the work.

The money for the "lost baggage fund" is coming in slowly; about $1600.00 has been received up to date by the treasurer of the Women's Board. A full list of the names of donors and amounts given will be printed in the January number of the Magazine. Those of you who still have this matter in mind will therefore make an effort to have the money in the hands of our Treasurer not later than the last day of December.

Money for Tanta Hospital improvements is still badly needed. We know the appeals are many and urgent that

are coming to all our people. Nevertheless the fact that we have peace at home, added to the fact that we need the hospital now as never before to care for wounded soldiers ought to make us all anxious and eager to have a part in this much needed hospital.

Word received from India tells of the wonderful blessings received at the Sialkot Convention. Many Christians' lives were quickened and many who knew not Christ were brought to see Him as the living Saviour. We learned from letters received that about 30,000 are waiting to be baptized and to be received into Christ's visible Church just as soon as workers can be found able to perform this eagerly prayed for duty and at the same time able to shepherd these new found sheep after their names are enrolled. We are sorry to report that a letter just received from Dr. White states that she is suffering from Sprue, a very distressing Indian stomach disease which she contracted from bad water during her summer vacation. Pray that this wonderfully useful woman may speedily be restored to health.

Word from the Sudan gives us the intelligence of Miss Bradford's illness from malaria. We have no hospital in the Sudan so that she was taken to an English hospital where she expected to remain for several weeks. I am glad to tell you that the last letter speaks of her improvement so that she expects to be back at her school at Khartum North in a few weeks. The government has offered the Sudan Mission a piece of land which amounts to about a third of an acre at Wadi Halfa on condition that a girls' school building be erected thereupon before August 1st, 1916. If we could see our way clear to undertake this building, the deed would be made out in the name of the Women's General Missionary Society of the United Presbyterian Church of North America and given to Dr. J. K. Giffen as trustee. To put a wall around the property for protection and erect a building of two rooms only, will require $1,000. At the present writing we have no money that can be used for this purpose and unless special gifts come in we fail to see how we can embrace this opportunity. Tanta Hospital must be completed, opened and out of debt before we dare to undertake another building from our general fund. You know we have had a girls' school in Wadi Halfa for years. It is a very important small town, much visited by travelers, soldiers, etc., because it is the place where those who travel across the desert by rail come to the end of their journey and must take the boat for the rest of the Nile trip to Egypt.

Forty or fifty girls have been taught not only to read and write, but also the story of Jesus Christ. Are there any who read this whose hearts will prompt them to send sums specially designated for this purpose? To quote an appeal which the writer recently received, "We will gladly accept anything from a dollar up or a dollar down for this school building at Wadi Halfa."

Applications are coming in from young women who are planning, if the Lord will, to go out next September. One of these is a trained nurse. Are there any other trained nurses or doctors who are ready to volunteer for this honorable service?

Pray for an outpouring of God's Spirit in greater abundance upon the Church at home. Pray for our representatives in all our fields in this land. Pray for our representatives in foreign lands. Pray for all the Boards of the Church. Pray especially for the Women's Board that it may have divine wisdom in conducting its important responsibilities and in planning for greater things for the future advancement of the Lord's work. Pray that money may come into all our treasuries so that every Board of the Church may close its year in April, 1916, without a deficit.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS, 1915-16.

THE KING'S HIGHWAY. Price, cloth, 57 cents; paper, 35 cents, postpaid.
HOW TO USE "The King's Highway." Price, 10 cents.
HOME MISSIONS IN ACTION. Price, cloth, 57 cents; paper, 35 cents, postpaid.
TEXT-BOOK SUPPLEMENT for "Home Missions in Action." Price, 5 cents.
AROUND THE WORLD WITH JACK AND JANET. Price, 30 cents, postpaid.
GUIDE BOOK for "Jack and Janet." Price, 5 cents.
ALL ALONG THE TRAIL. Price, 30 cents, postpaid.
MANUAL FOR LEADERS of "All Along the Trail." Price, 10 cents.

In many of our societies, the mission study classes begin in January. The first chapter of the "King's Highway" is largely the story of our own mission in Egypt. In the October Magazine will be found a list of our literature on the work in Egypt, with the prices. In ordering single leaflets, send postage additional.

The topic for the home mission study for January is "Home Missions, A National Force." The following are some of our leaflets on this topic:

	Each	Doz.		Each	Doz.
Womanhood and Polygamy	.01	.10	Mormon Women	.01	.10
From Within One Heart	.02	.20	Tragedies of Mormon Life	.01	.10
Tourists in Utah	.01	.10	Home Mission Department	.01	.10
The Life of a Mormon Girl	.02	.20	Home Missions and Ministerial Relief	.03	.30
Only a Woman's Life	.02	.20	Parsonage Work	.03	.30
Her Son	.03	.25	Parsonage Department	.01	.10
What Christ Said (Poem)	.01	.10	Condition of Mormon Children	.02	.15
A Story of Utah	.01	.10	Mormonism	.02	.20
The Indictment Against Mormonism	.01	.10			

In accordance with instructions received at the Spokane Convention the "Standard of Efficiency" cards have been printed. They have just come from the press and will be distributed as rapidly as possible to the Presidents of the societies, as recorded in the last Statistical Report. Will the President kindly see that each member of her society receives a copy of this "Standard of Efficiency." It is desired that every member of the society shall become thoroughly familiar with these ten points in the Standard.

In the November issue of the Magazine we quoted the price of the "Master Builder on the Nile" as $1.00. It should have been $1.50, postpaid.

Several have asked the question, "What is done with the money forwarded to the General Treasurer for Temperance? How is it used? It is all used for printing and postage, both of which items cost a great deal, and last year we sent out 816 packages and 1500 calendars as against 696 packages and 1000 calendars the previous year. Every Presbyterial in the home-land *except three* has a Presbyterial Temperance Secretary this year, and we do want those three to step into line.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

In December the missionaries at Warm Springs and Simnasho are planning a series of meetings for both stations, when both Mr. Jackson and Mr. Matthews will unite their efforts to awaken a greater spirituality among the Indians. If we could have the united prayers of all our missionary societies, that these evangelistic meetings may be the means of turning many to righteousness, who can say what the result would be? The workers feel that this is a critical period in the history of the missions under their care, and they make an earnest appeal for your prayers. *Shall this appeal go unheeded?*

Mrs. Jackson writes, "Monday morning, after worship, we started to the funeral of a fourteen-year-old daughter of a woman who was once the president of their missionary society, but who became estranged in some way and had gone to the 'Shakers.'" She was not sure they would be wanted, but they were treated very kindly and Mr. Jackson was asked to conduct the funeral service, which he was very glad to do.

As they drove up to the house a day or two after the services, they discovered the mother burning everything that belonged to her child that would remind her of her. Their grief is so stoical, that it is more pathetic than a wild outburst. This was the tenth child they had buried, and the only one left is a young man of twenty-five. She asked for the prayers of the missionaries, and has been to our church services since. The doors to these hearts seem to be opening through affliction and death and a number of the Shakers—in answer to the prayers of the missionaries—have been to the services lately.

Then one of the men "Shakers" called at the mission, and said he had no Bible. He said he had a testament once that Miss Montgomery had given him, but his home had burned and the testament also. He was invited to the church service where he would receive one. He came and Mr. Jackson had a talk with him and he was back again in the evening. And thus the hearts of the missionaries are encouraged by the return of some who had wandered away.

Mr. Matthews who has been teaching the day school until the regular teacher arrives, says he has learned to love the children and they are bright, lovable, little ones when once they are really cleaned up and you get to know them. They respond very quickly to a real affection for them, and it has been a wonderful opportunity to be in the school room with them.

The Indians are beginning to get home again at Simnasho and the attendance at the services is picking up.

As this is the season when our societies are renewing their activities, may we urge upon them the duty and privilege of contributing both prayers and offerings for the uplift of the "Native American."

Cato Sells, United States Commissioner of Indian Affairs, says:—"By November 1 the anti-liquor law will be enforced in Minnesota in the whole territory covered by the treaty of 1855."

The commissioner declared that the preservation of the Indian's health was the heart of the Indian problem. The first big step to this end, he said, was to banish whiskey from the reservation.

The Osages, he declared, were being destroyed as a race by strong drink until he discovered that the law permitted him to suspend payment of the $125,000 due them annually from funds to their credit with the government. As soon as he did this every storekeeper near the reservation joined him in the fight against the liquor traffic and the reservation became one of the dryest places in the country. Since then, he added, he had used the same remedy in other places.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

October 19, 1915. Mrs. Yourd conducted devotional exercises at the regular meeting of the Board today and presided. Mrs. Cook and Mrs. Hill led in prayer.

Treasurer reported receipts for first eighteen days in October, $8176.14; disbursements, $15501.63.

The Triennial Conference of W. B. of Missions will be held in New York, January, 1916.

Thank-Offering's must not be designated to outside work.

Home Secretary received reports from the workers in the following fields: Forest Hill, Akron, Ohio; Quincy Ave., Pittsburg, Kans.; Mutes, Portland, Ore.; Alamo Heights, San Antonio, Texas; Yorba Linda, Cal. This is the first report from this new field. Miss Allen reports a house to house canvass. Population, 405; number of families, 122; number of families indifferent and of other denominations, 51; number of families who promise to work in our mission, 46; population of same, 128; number of families members of Presbyterian and United Presbyterians, 21; calls made, 138; time spent, 11 days; days on field, 15; number of miles walked, 33; average attendance at church, 30.

Miss Sallie Dickey will begin work at West Alliance, Ohio, November 8.

Miss Elizabeth McMillan who was appointed to Alliance, Neb., has been appointed to Rock Island instead of Alliance.

Indian Secretary received reports from Simnasho, Warm Springs and Tama.

Junior Secretary reported one new society: First, Ohio Presbytery, College Corner, Mrs. W. H. Hawley, Supt.

Foreign Secretary reported a conference between Drs. Watson and Anderson and Mr. Latimer of the Foreign Board and Mrs. H. C. Campbell of the Women's Board held in New York at time of return of our missionaries from the burned vessel and presented recommendations agreed upon at the conference in reference to furlough salaries, time of sailing of missionaries, length of time off the field, etc.

A manifesto will be prepared by Dr. Anderson and hereafter packages sent out will be paid for by missionary societies or persons sending them.

Work has commenced on Tanta Hospital building again. Pray and do your part that the work may go on and the $10,000 needed to complete the building will be in the treasury.

Freedmen's Secretary received reports from Canton Bend, Henderson, Miller's Ferry, Camden.

The new building at Camden is about completed.

November 2, 1915. Devotional service was conducted by Mrs. Crawford. Mrs. Milliken, Mrs. Cook and Mrs. Crawford led in prayer. Mrs. Porter presided during morning session and Mrs. Yourd in afternoon.

Treasurer reported receipts $14831.64; disbursements 18579.44.

Miss Robertson, Convention President, writes that the keynote for the Convention of 1916 is, "Without Me ye can do nothing."

Secretary of Finance reports receipts $430.83; disbursed $391.27; balance Nov. 1, $275.05.

Foreign Secretary received word that our missionaries had arrived at Bombay. The Board in voice of praise joined in singing one verse of Psalm 121, "Thy Protector is the Lord."

Received letters from Mrs. Saunders, Mr. Bell, Mr. St. John, Miss Fannie Williams, Miss Roe Williams, Dr. Giffen. The letter from Dr. Giffen contained information about a grant of land at Halfa upon which a girls' school is to be erected and the Secretary was instructed to reply to Dr. Giffen that we desire the deed to be made out in the name of the Women's General Missionary Society of the United Presbyterian Church of North America; that he act as our trustee; that the Sudan Mission be instructed to use $325.00 balance to our credit in its hands at present for erection of building and wall around property at Wady Halfa; that mission-

aries be permitted to make special appeals for money from individuals for building—*not from Women's Missionary Societies* and that the Board will endeavor after June, 1916, to forward any balance of $1000.00 asked for that may be lacking.

Thank-Offering Secretary reports that many societies are sending in reports of an increase in their offering.

Junior Secretary reports the reorganization of a Junior Society in Arkansas City, Arkansas, Miss Bella Smith, leader.

In reference to exhibit of hand work of Juniors at W. G. M. S. Convention at Xenia, Ohio, the suggestion has been favorably received.

Indian Secretary received an itemized report from Mr. McClung while at Tama.

Parsonage at Warm Springs is undergoing needed repair.

The Shady Side W. M. S. will celebrate their 25th anniversary, Nov. 18, and the Women's Board gratefully accept their kind invitation to enjoy the occasion with them.

Home Secretary reported a letter from Dr. Weidler. In his report he stated that their enrollment is 193; average attendance, 168; 28 general operations have been performed; work is growing rapidly.

Freedmen's Secretary received a letter from Mrs. Chas. Crow of Philadelphia, member of committee on Council of Home Missions, reporting plan of work to be considered.

Rev. Arter of Arlington writes they are very much in need of a Domestic Science teacher for class work.

Received reports from Mr. Cotton, Henderson, Knoxville, Athens, Canton Bend, Bluestone, Norfolk, Riceville.

Treasurer was authorized to send last payment on Camden building.

Mrs. Campbell reported a cablegram that Rev. Robert Stewart of India had died.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson.
Simnasho, Oregon .....Rev. W. A. Matthews.
Tama, Iowa .....Rev. R. G. Smith.

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Hazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, Akron, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Miss Irma G. Allen, Yorba Linda, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Miss Martha Payne, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
*Bristol, Tenn.—Rev. F. W. Woodfin.
Cleveland, Tenn.—Rev. J. L. Cary.
Riceville, Tenn.—Prof. W. P. Ware.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Arlington, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Bluestone, Va.—Prof. R. P. Williams, Postoffice address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.
Norfolk, Va.—Rev. Wm. McKirahan.
Henderson, Vance County, N. C.—Rev. John A. Cotton.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 .....Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Lena Brotherston, Appointed 1906 .....———
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden .....Sialkot
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss A. M. Hamilton, Appointed 1902 .....Rawalpindi
Miss L. B. Hamilton, Appointed 1908 .....Zafarwal
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 .....Pasrur
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Jane Martin, Appointed 1906 .....———
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Ruth Warnock, Appointed 1913 .....Sialkot City
Miss Maria White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss Ethel Wilson, Appointed 1913 .....Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881 .....
.....Point Marion, Pa.
Miss Hazel Bennett, Appointed 1909 .....
.....New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897 ...Tarkio, Mo.
Mrs. Alice McClure, Appointed 1897 .....
.....New Wilmington, Pa.
Miss Josephine White, Appointed 1884, New Castle, Pa.
Miss E. Josephine Martin, Appointed 1896 .....
..... Adamsville, Pa.
Miss Kate A. Hill, Appointed 1896 .....
.....212 E. 46th St., Chicago, Ill.
Miss Margaret M. Wilson .....
.....6225 Stewart Avenue, Chicago, Ill.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Carrie Buchanan, Appointed 1893 .....Cairo
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Ella Downie, Appointed 1913 .....Benha
Miss Ruth Margaret Eddy, Appointed 1914 .....Cairo
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Davida M. Finney, Appointed 1914 ....Alexandria
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Tanta
Miss Ruth A. Work, Appointed 1904 .....Assiut
Miss Laura Walker, Appointed 1904 .....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson .....New Athens, Ohio
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.
Miss Margaret Bell, Appointed 1901 .....Tarkio, Mo.
Miss Mabel B. Dickey, Appointed 1912 ...Crafton, Pa.
Miss Roe O. Williams .....Van Nuys, Cal.
Miss Ida B. Whiteside .....South Cambridge, N. Y.

SUDAN.

Miss Fannie B. Bradford, Appointed 1907 .....
..... Khartum North
Miss Elsie E. Grove, Appointed 1912 ...Khartum North
Miss Sarah Isabella Dight, Appointed 1914 .....
..... Khartum North

Address All Letters Care American Mission.

THE OLD WATCHWORD FOR THE NEW YEAR:

"LO, I AM WITH YOU!"

In the whole range of the "exceeding great and precious promises" there is no assurance grander, or more inspiring and uplifting.

God has planned a campaign, world wide and age long, against all the combined forces of error and evil, and calls every disciple to be a soldier and fight the good fight of faith. So vast is the army of foes, so impregnable their defenses, so desperate their resistance, so subtle their strategy, that, but for that imperial word of command, which the Iron Duke called "our marching orders," the conflict would long since have been abandoned in despair of victory.

But one word sustains and strengthens us—it is this changeless promise of the personal presence of the Lord Himself on the field, leading on His Church. The same Captain of the Lord's Host whom Joshua saw before Jericho, to whom he gave up the whole conduct of that siege, and under whose Divine guidance that initial stronghold was captured without one carnal blow or weapon, is today still our General-in-Chief leading us to battle. Faith sees Him in the thickest of the fight, and at every new step hears His clarion call. It is this realized Presence that has made Christian missionaries courageous and confident amid countless delays and discouragements, and has turned apparent disasters and defeats into victories. This is God's campaign, and conquest is sure. Under Him seeming failure becomes a real success.

But let us remember that this grand promise is the heritage only of a living, moving, witnessing Church. It is the Church which GOES that He IS WITH. He says: "Go ye into all the world, make disciples of all nations, preach the Gospel to ever creature, AND, LO, I AM WITH YOU ALL THE DAYS, EVEN TO THE END OF THE AGE." The conjunction is a connective, linking command and promise, conditioning the assurance upon the obedience. We must not put asunder what God hath joined together. This promise is the incentive and recompense of aggressive action. NO CHURCH AND NO CHRISTIAN THAT IS APATHETIC AND INACTIVE ABOUT THIS WORLD-WIDE WORK OF CHRIST CAN PLEAD OR POSSESS THIS PROMISE OF HIS PRESENCE. Let this year surpass all that have gone before in true missionary zeal and work, and we shall see signs following, as never before, that He is with us, and even Pharaoh's magicians will be compelled to confess "THIS IS THE FINGER OF GOD."

—*Missionary Review of the World.*

PARIAH VILLAGERS OF INDIA COMING TO PLEAD FOR A CHRISTIAN TEACHER.

This photograph was taken near Jammalamadugu, in South India. The people came from Devigudi, some distance away, but owing to lack of funds the request could not be granted.

A GROUP OF VILLAGERS LISTENING TO THE GOSPEL IN INDIA.